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ANCIENT INDIAN SURGERY

Based on SUŚRUTA SAṀHITĀ

DR. G. D. SINGHAL & COLLEAGUES

Dr. G.D. SINGHAL
Dr. K.C. CHUNEKAR

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IN
ANCIENT INDIAN SU

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Susruta, the Father of Surgery, wrote his samhita (treatise) about 2500 years ago in Sanskrit at Varanasi, India and classified it into six cantos. All its 186 chapters are being brought out as "A.I.S." series in 10 Vols. in a very authoritative, scientific, literal, research oriented, syntax interpretation using modern medical terminology alongwith original Sanskrit Text by a team of dedicated workers from the Institute of Medical Sciences, B.H.U.

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

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The monumental encyclopaedic 12 volumes (over 5000 pages) ANCIENT INDIAN SURGERY series from The Institute of Medical Sciences, Banaras Hindu University, Varanasi (12th volume entitled 'Synopsis of Ancient Indian Surgery' in collaboration with the Wellcome Unit of History of Medicine, University of Oxford, England, U. K.) is the only authentic, scientific, research-oriented, English syntax interpretation of Suśruta Saṁhitā, the 2500 years old classical Ayurvedic surgical treatise originally written in Sanskrit at Varanasi by **Suśruta, the Father of Surgery.**

* *
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Pharmaceutical Considerations
In
Ancient Indian Surgery

SINGHAL
&
CHUNEKAR

Suśruta Saṁhitā
सुश्रुत संहिता

Sūtra-sthāna
सूत्र-स्थान

Chapters 28–46
अध्यायाः २८–४६

क

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5. Inspire you to *begin your lecture with a historical quotation*.
6. Encourage you to *begin your next paper / thesis with a quotation*.
7. Help you *raise India's name*.
8. Provide you with facts to *call Suśruta of India as the Father of Surgery*.
9. Help you *open a section of History of Medicine*.
10. Inspire you to *use Ayurveda clinically*.
11. *Remove allergy from Ayurveda*.
12. Help you *change History of Medicine* in India's favour.

* *

LOCATE ANY INSTANT REFERENCE

(even without knowing Sanskrit)

1. See the chapter titles (Contents p. xxvi) or Gists (Introduction p, xxxix)
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Pharmaceutical Considerations in Ancient Indian Surgery

(Based on Chapters 28-46 of Sūtra-Sthāna of Suśruta Saṁhitā)

By

G. D. Singhal & **K. C. Chunekar**

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Head, Paediatric Surgery
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135484

Institute of Medical Sciences
Banaras Hindu University
Varanasi, India

135484

Foreword

Prof. B. D. Petrov
Moscow, U. S. S. R.
Member-correspondent of the Academy of Medical Sciences, U. S. S. R.; Chief, Semashko Institute for History of Medicine, Moscow and former Vice-President, International Society of History of Medicine

Preface

Prof. P. V. Sharma
Varanasi, India.
Former Head of the Dept. of Dravyaguna; Ex. Director, Post-graduate Institute of Indian Medicine and Dean, Faculty of Indian Medicine, Institute of Medical Sciences, Banaras Hindu University.

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FOREWORD

With deep gratitude I accepted a proposal of Dr. G. D. Singhal to write a short foreword to 'Pharmaceutical Considerations in Ancient Indian Surgery'. All the published volumes of this series have attracted much attention and have received a high appraisal of those who are dealing with the history of medicine.

I do it with a special pleasure because medical relations between the people of India and the Russian people began centuries ago. A famous Russian traveller Afanasiy Nikitin (2nd half of the XV century) in his travel notes 'Voyage Beyond Three Seas' described the mode of life, diseases and drugs in India at that time. In old Russian medical books we often find references to Indian drugs of vegetable, animal and mineral origin.

This new volume of the Ancient Indian Surgery series deals with the use of pharmaceutical substances in the traditional Indian Surgery. I had an opportunity to read the book before its publication.

I would like to point the great value of the contents of the book, its diversity, well grounded medical views on drugs and methods of their application. For the first time the unique experience of traditional Indian medicine and the famous Treatise of Suśruta in such details and so perfectly scientifically interpreted is handed to physicians and research workers.

Facts and ideas represented in the monograph will be of great interest to physicians and medical historians.

Originality of Indian medicine is clearly seen when you read the book.

So far, historical roots of modern medicine have been studied insufficiently and mainly incompletely. Due to the false idea of European centrism in the history of culture, the role of Hippocrates and Galen was underlined and the role of oriental peoples was underestimated. Indian medicine played a considerably greater role in the development of world medicine than that which was given to it by European scientists.

From my point of view Indian scientists should make certain corrections in the history of national medicine corresponding to the new social developments taking place in the country. The monograph contributes to this aim. In this is its value and significance.

Professor B. D. Petrov
Member-Correspondent of the
Academy of Medical Sciences
of the USSR

10th Aug. 1978
Moscow.

* *

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

श्रीमद्भगवद्गीता

Thy right is to work only; but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

Śrīmad-Bhagvadgītā

Why Banaras Hindu University is the only place where this work could have been done by the one team alified to do so.

Do you know of any place in the world, except the Institute of Medical Sciences, Banaras Hindu University, Varanasi, which has the highest Ayurvedic talents of the country side by side with the latest and the best in the modern medicine?

Suśruta, the Father of Surgery, wrote his Saṁhitā (treatise) in Sanskrit at Varanasi about 2500 years ago. It was only appropriate that the authorities of Banaras Hindu University should have prompted, supported and helped bring out this classical, excellent treatise in modern research oriented medical English as Ancient Indian Surgery series.

Dr. G. D. Singhal, a modern surgeon and devoted to Suśruta, collaborated with more than 20 Ayurvedic colleagues with a missionary zeal to undertake this challenging task for the last 19 years combining the knowledge of Sanskrit, English and modern medicine, with a sense of dedication, perseverence, self-sacrifice and above all service to the Nation.

The result of this hard labour is in your hands. You be the judge.[1]

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[1] Constructive suggestions welcome by the Chief Editor.

VICE-CHANCELLOR

Banaras Hindu University
VARANASI-221005.

Dec. 24, 1981.
VC/IN/1-15/1354

MESSAGE

Banaras Hindu University has been known for its significant contribution in the field of Indian Medicine. It is a matter of great satisfaction that researches are being carried on in the field of Ancient Indian Surgery and a number of publications have been brought out under the series by Dr. G. D. Singhal and his team of devoted doctors and researchers. These efforts are, indeed, praiseworthy.

I hope that these research-oriented studies will ultimately lead to the development of better and effective techniques which, when applied to the suffering humanity, will bring forth the magic healing touch.

I extend my best wishes to Dr. Singhal, his colleagues and other collaborators and wish them all success in this noble task.

IQBAL NARAIN

समर्पण

श्री गौरी प्रसादजी खेतान

(चित्र श्री बिनोद कुमार खेतान, कलकत्ता के सौजन्य से प्राप्त)

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Message from the Patron, Dr. K. N. Udupa
Prof. Emeritus and Rector,
Banaras Hindu University

I am very glad to send this message of appreciation and good wishes for the 'Pharmaceutical Considerations in Ancient Indian Surgery' based on Chapters 28-46 of Sūtra-Sthāna of Suśruta Saṁhitā by Drs. G. D. Singhal and K. C. Chunekar. The Sanskrit text of Suśruta Saṁhitā is being brought out in 10 volumes of the Ancient Indian Surgery series in English by Dr. Singhal and his colleagues, this book being volume 2 of the series and the eighth book to be published in the same.

I have been associated in this great national enterprise from the very beginning. I remember Dr. G. D. Singhal joined our place in 1962 as a Lecturer in Surgery and has been interested in Ayurveda and in bringing out our ancient Indian medical heritage in front of the modern world ever since. Fortunately, due to the great vision of Mahamana Pt. Madan Mohan Malviya, the Founder of this University, the Indian Medicine wing of our Institute of Medical Sciences is very strong and I know Dr. Singhal has leaned very heavily on the same to give us all **this new creation, Ancient Indian Surgery series of books which will change the History of Medicine of the world in India's favour calling 'Suśruta of India as the Father of Surgery' of which all Indians would be proud.** These books are also research oriented and give numerous ideas for research to be carried out in modern medical institutions. This work now has an international collaboration also from Dr. T. J. S. Patterson of the Wellcome Unit of History of Medicine, University of Oxford, England with whose help Dr. Singhal is preparing a 'Synopsis of Ancient Indian Surgery' based on all 186 chapters of Suśruta Saṁhitā in one compact volume.

My association has been with the W. H. O. also for sometimes past now; I know these days a lot of thinking is taking place in the world on the role of the wholistic and traditional medicines in general and on the Indian Medicine and Ayurveda in particular. These books on the great Ayurvedic surgical treatise, Suśruta Saṁhitā, will be of great help to provide the fundamental source books for all future work in this regard.

Prof. Singhal even though being such a busy modern surgeon of national and international fame has devoted all his spare time, energy and money for this work and the result speaks for itself. It would be no exaggeration to say that but for him such a work might never have been done. I also know Dr. K. C. Chunekar of the Dravyaguna Dept. personally He has been the most qualified person to write this book. Thus this ideal combination from the modern and the Ayurvedic wings of our Institute of Medical Sciences has given us something basic, unique and original which the world has been waiting for sometimes.

I feel proper appreciation should be given to this work in our own country first before recognition came from overseas. It often happens that we do not give credit to our gems accepting them as taken for granted until others from abroad point it out to us by honouring them.

I send all my good wishes to Dr. Singhal and his colleagues. May they raise the name of our Institution, the University and the Nation more and more.

25 Feb. '82 K. N. Udupa
Varanasi.

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CHIEF EDITOR'S NOTE

I am very happy that 'Pharmaceutical Considerations in Ancient Indian Surgery' is ready. This is the second volume (though eighth to be published) in the now famous Ancient Indian Surgery series based on Suśruta Saṁhitā. It contains Chapters 28 to 46 of Sūtra-sthāna, the first canto of Suśruta Saṁhitā and deals mainly with the pharmaceutical aspects of drugs and dietary articles (both liquids and solids) and with the good and bad omens of prognosis.

Its manuscript was completed by the early seventees and the publication was started about 1974. Unfortunately, it has taken such a long time to get it printed due to various difficulties some of which were unavoidable. The necessity of not changing the type in the same book made us persist with the slower and difficult printing encountered.

The work was started in 1962. Twenty years is a long time for any book to see the light of the day. It shows two things : first our desire to be as perfect and as accurate as we could possibly be in the preparation of the manuscript, and second our missionary spirit, persistence and dedication in this challenging cause of the Nation to bring our ancient medical and surgical heritage in front of the world in a language commonly used today by the scientists in many countries and giving it a research orientation so that its utility could be tremendously increased.

About the Ancient Indian Surgery series based on Suśruta Saṁhitā

India has a great, unique and ancient cultural and medical heritage. Vedas, the accepted treasures of our philosophy, religion, science and everything else are four in number and have been dated 5000 B. C. The third Veda, Atharvaveda, does impart preliminary instructions on medicine and surgery. However, Ayurveda (*āyu*=life+*veda*= science), the Science of Life or our actual medical science flourished about 500 B. C. It is available today in the form of three big treatises or Saṁhitās of Caraka, Suśruta and Vāgbhaṭ and in several commentaries on these as well as in the later other smaller treatises and contributions.

Suśruta Saṁhitā is a complete text book of Ayurveda with Surgery as its basis written originally in Sanskrit at Varanasi by Suśruta about 600 B. C. He divided it in six cantos. To bring out its vast unknown treasures to the knowledge of the world and to the attention of the scientists, historians of medicine and research workers, we, at the Institute of Medical Sciences, Banaras Hindu University, formed a team in 1962 of about 20 scholars, myself from the modern side and most of the others being practising physicians, surgeons and scholars from the Ayurvedic wing (Faculty of Indian Medicine) and translated all the 186 chapters of Suśruta Saṁhitā in English using modern medical terminology in about 10 years in our spare time, adding headings, summaries and research aspects and giving cross references throughout.

We then looked for a publisher, Governmental, Institutional or private, both in India and abroad. Everyone appreciated the work, the honesty, sincerity and dedication behind it and its importance to the Nation and modern scientific utility, but as none was willing to put up the money to publish it we started to do this also ourselves. The first book in the series 'Diagnostic Considerations in Ancient Indian Surgery' was published in 1972 and was released in London, U. K. at the XXIII International Congress of History of Medicine in presence of more than 600 delegates from over 47 countries of the world. Since then 6 more books in this series have appeared. This the 'Pharmaceutical Considerations in Ancient Indian Surgery' is the 8th book being made available in the series. The text of Suśruta Saṁhitā would be contained in 10 volumes. Further volumes on 'Drugs (Vegetable, Animal and Mineral) in Ancient Indian Surgery' are under preparation by us in India. In addition, a 'Synopsis of Ancient Indian Surgery' containing the main subject matter of all the 186 chapters of Suśruta Saṁhitā in a condensed form in running English only is also being prepared by myself with the international collaboration of

Dr. T. J. S. Patterson of the Wellcome Unit of History fo Medicine, at the University of Oxford, England, U. K.

The Pattern Followed in Each Book

The pattern followed in each of these books is as fllows. The initial pages contain the usual title page, foreword, preface, editorial board, contents, keys to abbreviations and transliteration, dedication and an introduction (containing 4-line gists of the chapters in the text with reference of their page number), etc. The main book contains the text (the chapters). Each chapter has its running summary in the beginning and a list of suggested research problems at its end with cross references of verse/stanza numbers. The text contains the original Sanskrit verses/stanzas with their authoritative, scien tific, syntax interpretation and a heading, all at the same place in sequence, making it a very easy and enjoyable reading. It has also been made a child's play to find any desired reference even without knowing Sanskrit within a few minutes with the help of the Introduction, Summaries and the referenced Headings. The last part of the book contains a comprehensive index based on the text matter in English.

The Utility of this work

In short, the series is of great books of practical utility and reference for all Ayurvedic scholars, modern doctors and surgeons interested in Ayurveda, Historians of Medicine, Indologists, Oriental scholars, the Medical/Surgical specialists and Indians proud of their heritage. No library in the world which has anything to do with the medical science or with India can be complete without these books on Ancient Indian Surgery. **The work has 3 declared objects:** 1) To change the History of Medicine in India's favour; 2) To give numerous ideas for research; and 3) to use them clinically wherever applicable.

Suśruta of India, The Father of Surgery

This is a great work in the cause of the Nation. By our persistent efforts 'Suśruta of India' is now being recognised as the 'Father of Surgery' in the world. I was interviewed by the B. B. C. in London, U. K. on 18th Aug. '81 as their 'Guest of the Week' and by the Voice of America in Washington, U. S. A. on 29th Sept. '81 on this work which were later broadcast allover. I was also invited by numerous Universities, medical institutions and History of Medicine Societies in the U. S. A. last year to give talks on our Herculean work.

The foreword in each of the volumes of the text published so far has been written by top Historians of Medicine from all parts of the world (Italy,U.K.,U.S.A.,U.S.S.R., Australia, Canada, Belgium, Iran and India). Everyone has appreciated the quality and utility of the work. It is becoming very popular in Europe also. All have recognised it is changing the History of Medicine of the world giving it a new direction in India's favour and calling 'Suśruta of India as the Father of Surgery'.

Help this Help the Nation

Unfortunately, our work has not yet been appreciated in India as much as it should have been. Will all those Indians who are proud of our nation and are sitting in high positions rise to the occasion and bless us. **Any help given towards recognition of this great national work in any form will be a service to the nation.**

G. D. Singhal

Varanasi
14 Jan. 1982.

Acknowledgement

I express my gratitude to the following for their invalueable help during the different stages of the preparation of the manuscript and publication of this book.

Dr. Iqbal Narain, Vice-Chancellor, and **Dr. K. N. Udupa**, Rector, Banaras Hindu University for kindly agreeing to be patrons of this work and for sending us a message of good wishes.

Dr. B. D. Petrov, Member-correspondent of the Academy of Medical Sciences, U. S. S. R., Chief, Semashko Institute for History of Medicine, Moscow and former Vice-President, International Society for History of Medicine for very kindly writing the Foreword.

Dr. P. V. Sharma, Former Professor and Head of the Dept. of Dravyaguna and Dean, Faculty of Indian Medicine, I. M. S., B. H. U., Varanasi for writing such a scholarly preface.

Dr. K. C. Chunekar, the co-author of this book for having stood by me at all times. No words can express the sincere feeling of appreciation I have for him as a scholar, a friend and an honest personality. The quality of work put out by him is reflected in this book.

Dr. V. K. Joshi, for his special help in the preparation of index to this volume.

Dr. S. N. Tripathi, Professor of Kaya Chikitsa and Former Head of the Dept., **Dr. K. P. Singh**, Deputy Medical Superintendent (Ayurveda), S. S. Hospital and **Dr. K. P. Shukla**, Reader in Kaya-Chikitsa, I. M. S., B. H. U. for their repeated help with the printing of the book.

Other contributors to this volume and colleagues in the Editorial Board for their selfless, dedicated, missionary service in producing this Ancient Indian Surgery series as a service to the nation.

Sh. Tarun Bhai and **Sh. Ram Ji** of the Jeevan Shiksha **Press,** Varanasi for getting the book printed.

G. D. Singhal

Varanasi
14 Jan. 1982.

Truth Alone Wins
The world will one day
Have to recognise
Suśruta of India
As
The Father of Surgery

Co-author's Note

It is with great pleasure, the second half of *Sūtra-sthāna* of *Suśruta Saṁhitā* in English is being presented. Actually it should have been published quite earlier. Due to some unavoidable circumstances it got delayed for more than a decade though the critical translation had been completed quite earlier. However, this delay has benefitted the work by giving us an opportunity to revise the whole manuscript. The title of this volume of the series of books on Ancient Indian Surgery is based on the main subject contained in this part though the initial chapters deal with some other subjects also, such as those on the prognosis of wounds, astrology, bad and good omens, protection of the king from the ill effects of poisons, etc.

The main subject in this volume is concerned with the Materia Medica of Ayurveda which includes the ecological considerations, drugs used in the various stages of inflammations, classified groups of drugs according to their important actions and uses, drugs eliminating or pacifying the *doṣas*, the basic principles of Ayurvedic pharmacology, different pharmaceutical preparations useful for the eliminative therapy and the Ayurvedic pharmacology of all the articles used as medicines, food preparations from the plant, the animal and the mineral sources and dietetics along with its related problem of indigestion.

The drugs or food articles have been mentioned in this book by their Sanskrit nomenclature in the accepted international style of Roman script. There is a great controversy to equate these articles with their proper botanical, animal or mineral sources. Many terms require explanation and clarification. The names of these articles have been repeated several times at different places in *Suśruta Saṁhitā*. So it was considered better to identify them by their scientific names in a separate volume with short notes on the controversial drugs regarding their source along with a full index. Translation of these names in the running text would have been a great repetition not only in this volume but would have caused confusion as different co-authors of this series might have given different scientific names from different authorities. Morover, clarifications or discussions are needed in cases of some controversial and divine drugs as the modern authors have equated them with different scientific sources. Moreover, an attempt is needed to resolve the differences of opinion even amongst the old commentators of Ayurveda like Ḍalhaṇa and Cakrapāṇi, etc. on the identity of the Sanskrit names of these drugs.

It has been a great privilege that I am one of the members of the team of scholars associated with this tremendous task of *Āyurveda* under the leadership of Dr. G. D. Singhal and express my sense of gratitude and pay sincere thanks to him for giving me this opportunity.

Varanasi,
Vasanta Pañcamī. *Sam*. 2038,
the 30th Jan. 1982.

K. C. Chunekar

ANCIENT INDIAN SURGERY SERIES

by Dr. G. D. Singhal & Colleagues

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*1. Fundamental and Plastic Surgery Considerations in Ancient Indian Surgery, based on Ch. 1-27, Sūtra-sthāna of Suśruta Saṁhitā. By G.D. Singhal, S. N. Tripathi & G. N. Chaturvedi.

*2. Pharmaceutical Considerations in Ancient Indian Surgery, based on Ch. 28-46, Sūtra-sthāna of Suśruta Saṁhitā. By G. D. Singhal & K. C. Chunekar.

*3. Diagnostic Considerations in Ancient Indian Surgery, based on Nidāna-sthāna of Suśruta Saṁhitā. By G. D. Singhal, L. M. Singh & K. P. Singh.

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PREFACE

The documented history of drugs in India goes back to the period of Ṛgveda though the traditional use of drugs may be traced further back. The life of the primitive man was imbibed with forest culture and it was but natural that he started using plant materials as diet and drugs in health and disease. Later on he also tried animal products and minerals found in the nature. From constant observations of the effects of the above materials they formulated some concepts so as to interpret them logically. They also classified the drugs according to botanical characters, properties and uses. Gradually this science was developed to a considerable level and the drug was studied in various details such as nomenclature (*nāma*), identity (*rūpa*), properties (*guṇa*), actions (*karma*) and uses (*prayoga*). The dosage, parts used, collection and storage, and pharmaceutical processing were also evolved. By the time of Caraka and Suśruta (1000 B. C.) all this was completed which testifies the age old and at the same time dynamic character of the science of drugs in Ayurveda.

The fundamental basis of Ayurveda is the *Pañca-Mahābhūtas*, and *Dravyaguṇa* is no exception to this. The body is composed of these *Mahābhūtas* and, on the other hand, other physical materials like drugs and diet have also similar composition. The effects of drugs and diet are nothing but interaction of these *Māhābhūtas*. Therefore, primarily the drugs have been classified into five groups as *Pārthiva*, *Āpya*, *Taijas*, *Vāyava* and *Ākāśiya*.

Drugs have also been grouped as *doṣa-praśamana* (pacifying *doṣas*), *dhātu-pradūṣaṇa* (deranging *dhātus*) and *svasthahita* (maintaining homoeostasis).

According to their botanical character, the plants have been classified into four groups-*Vanaspati* (big trees), *Vānas-*

patya (trees), *Virudha* (shrubs and weak plants) and *Oṣadhi* (herbs).

The Ayurvedich Parmacology stands on seven basic concepts (*Saptapadārthas*) such as *Dravya, Guṇa, Rasa, Vipāka, Vīrya, Prabhāva* and *Karma*. *Dravya* (drug or diet) is the substratum of properties and actions which are inherently (*samavāya*) located there. *Dravyas* are applied by the law of *Sāmānya* (generality) and *Viśeṣa* (speciality). This is how the six *Padārthas* (*Dravya, Guṇa, Karma, Sāmānya, Viśeṣa, Samavāya*) revolve round the nucleus of *Dravya.*

Guṇas, though forty-one in number, are applied as *Gurvādi Śārīra Guṇas* which are twenty in number and in ten pairs as follows :—

1. *Guru*	*Laghu*
2. *Manda*	*Tīkṣṇa*
3. *Śīta*	*Uṣṇa*
4. *Snigdha*	*Rukṣa*
5. *Ślakṣṇa*	*Khara*
6. *Sāndra*	*Drava*
7. *Mṛdu*	*Kaṭhina*
8. *Sthira*	*Sara*
9. *Sūkṣma*	*Sthūla*
10. *Viśada*	*Picchila.*

In each pair both the partners having opposite characters balance each other, For example, if there is excess of *guru guṇa*, we have to apply *laghu guṇa* to counteract it. These *guṇas* are again manifestations of *mahābhūtas* by which their conditions are inferred. As the *guṇas* can not be isolated in a pure and abstract form from the *dravyas*, the use of *guṇas* will always have to be considered in the form of *dravyas*. For this it is necessary to know the *dravyas* in the terms of *guṇas*.

Rasa, grossly, is the taste of a substance but, technically, it is indicative of the *bhautika* composition of the same. The drug has got various chemical components such as starch, protein, fat, alkaloids, glycosides, tannins, etc. which are responsible for a particular taste of the drug. For example, the sweetness in glycerrhiza, acidity in lemon, salinity in salts and alkali, pungency in ginger, bitterness in *cirātā* and astringency in Acacia. In this way, *rasa* becomes an indicator of the composition of the drug. As mentioned above, *rasas* have been described as six in number with *bhautika* composition as follows ;—

1. *Madhura* (Sweet) — *Pṛthvī* + *Ap*.
2. *Amla* (Sour) — *Pṛthvī* + *Agni*.
3. *Lavaṇa* (Saline) — *Ap* + *Agni*.
4. *Kaṭu* (Pungent) — *Vāyu* + *Agni*.
5. *Tikta* (Bitter) — *Vāyu* + *Ākāśa*.
6. *Kaṣāya* (Astringent)— *Vāyu* + *Pṛthvī*.

While the *rasas* are percieved by the gustatory sense organs, their composition is inferred by their effects on *doṣas* of the body. For instance, *madhura rasa* increases *kapha doṣa* (representing *pṛthvī* and *ap*) as well as weight of the body and at the same time decreases *vāta doṣa* (representing *vāyu* and *ākāśa*) and also *pitta* (representing *agni*). *Pṛthvi* having *guru guṇa* is antagonistic to *laghu mahābhūtas-vāyu* and *ākāśa* while *ap* is antagonistic to *agni*. Thus the concept is based on rational approach to the problem. According to the above table, we may also classify the *rasas* as *āgneya, saumya, vāyavya*, etc. which may have further utility at the applied level. If one wants to stimulate the appetite or digestion (*agni*), he will have to use *āgneya rasas* (*amla, lavaṇa* and *kaṭu*). On the contrary, in cases of excess of *pitta* such as *rakta-pitta* (haemorrhagic disorders), *amla-pitta* (hyperacidity), the *saumya rasas* are to be used and *āgneya* ones should be abstained from. According to the effect on *doṣas*, the *rasas* have been grouped as three in each group, such as :—

	VĀTA		**PITTA**		**KAPHA**	
	Aggravating	*Pacifying*	*Aggravating*	*Pacifying*	*Aggravating*	*Pacifying*
1.	*Kaṭu*	*Madhura*	*Kaṭu*	*Madhura*	*Madhura*	*Kaṭu*
2.	*Tikta*	*Amla*	*Amla*	*Tikta*	*Amla*	*Tikta*
3.	*Kaṣāya*	*Lavaṇa*	*Lavaṇa*	*Kaṣāya*	*Lavaṇa*	*Kaṣāya*

Even among the three *rasas*, there is a definite order in which these *rasas* are to be used one after the other as therapeutic measures. The drugs have also been grouped in six *skandhas* (C. S. III. 8. 136–141) or *vargas* (S. S. I. 42. 12–17) according to *rasa*.

In course of observation, the ancient scholars noted dissimilar effects in case of several drugs. For instance, *pippali* (Piper longum), though *kaṭu* in *rasa* should have katabolic effect but, on the contrary, it has got *rasāyana* effect. Similar is the result in cases of *harītaki*, *āmalaki* and so on. This led them to formulate another concept termed as *vipāka*. During the process of digestion, due to the action of various enzymes and secretions the ingested material undergoes physical and chemical changes which again influence the entire metabolic process. As the total effect of metabolism is observed in two forms, i.e. either anabolic (*bṛṁhaṇa*) or katabolic (*langhana*), the *vipāka* has been said to be of two kinds–*guru* and *laghu*. Caraka has termed it as *madhura* and *kaṭu* and has also accepted a third *vipāka* as *amla* denoting the intermediary or incomplete process of metabolism. *Vipāka* can be inferred by the effect of the drugs on *doṣas*, *dhātus* and *malas* such as :—

	DOṢA	DHĀTU	MALA
1. *Madhura Vipāka*	*Kapha*-aggravating *Vāta-Pitta*-pacifying	Anabolic	Laxative
2. *Amla Vipāka*	*Kapha-Pitta*-aggravating *Vāta*-pacifying	Katabolic	Laxative
3. *Kaṭu Vipāka*	*Vāta-Pitta*-aggravating *Kapha*-pacifying.	Katabolic	Constipative

It was also conceived that there is a principle in the drug which is responsible for its action. This was confirmed by the law of agreement in presence and absence (*Anvaya-Vyatireka*). It is seen that some particular part of the plant is used and not all at random. The drug also loses its action after a long time or due to defective processing. All this leads to the formulation of a hypothesis regarding *vīrya* (potency) of a drug. There are various interpretations regarding the nature of *vīrya* but reconciling all these it may be said that *vīrya* is an extraordinary property residing in a drug which produces action. Out of twenty *guṇas*, only eight have been deemed as potent ones which may advance to the category of *vīrya*. They are :—

1. *Laghu*
2. *Uṣṇa*
3. *Tīkṣṇa*
4. *Rukṣa*
5. *Guru*
6. *Śīta*
7. *Mṛdu*
8. *Snigdha*.

Again on the ancient style of wide generalisation, they have been grouped into two as *śīta* and *uṣṇa*, which represent the primordial factors of *Soma* and *Agni*, initiators of creation or activity. On the level of *doṣas*, *śīta vīrya* represents *kapha varga* and *uṣṇa vīrya* as *pitta varga*, *vāta* remaining as buffer (*Yoga-Vāha*). Caraka (Ch. 3) has given a long list of *śīta vīrya* and *uṣṇa vīrya* drugs in the context of *Candanādya taila* and *Agurvādya taila* respectively.

Prabhāva is the potency specific to the natural composition of the drug and also, having a specific action on certain diseases such as *Arjuna* (Terminalia arjuna), *Viḍanga* (Embelia ribes) and *Śirīṣa* (Albizzia lebbek) are specific remedies for cardio-vascular disorders, parasitic affections and poisons respectively. In clear terms, it may be said that *vīrya* acts as *doṣa-pratyanika* (anti-*doṣas*) while *prabhāva* acts as *vyādhi-pratyanika* (anti-disease). Hence *vīrya* is said as explainable while *prabhāva* is inexplicable because of its adherence to natural composition. However, attempts have always been made to unravel this mysterious process and explain the mode of action of drugs on rational basis as far as possible.

Karma is the effect of the drug causing *saṁyoga* (conjunction) or *vibhāga* (disjunction) of *doṣas*, *dhātus* and *malas*. Broadly speaking, the *karmas* are divided into two groups–*saṁśodhana* (purificatory) and *saṁśamana* (pacificatory). Again the basic *karmas* involved in the therapeutic measures have been described as :—*snehana* (oleation), *langhana* (katabolic), *brimhaṇa* (anabolic), *rukṣaṇa* (anti-oleation), *svedana* (diaphoretic) and *stambhana* (anti-diaphoretic).

Caraka (C. S. I. 4.) has described fifty groups of drugs according to action. Suśruta (S. S. I. 38.) has also given thirty-seven groups of drugs on similar lines. Apart from this, various actions in relation to drugs have been mentioned in ancient texts, which may be classified according to organic systems.

Suśruta has devoted ten chapters (S.S.I. 37-46) in elaborate description of Dravyaguna. Starting from soil groups and their characters (S. S. I. 37), he has described 37 groups of drugs according to their common mode of action (S S.I. 38). The nomenclature of groups is different in Caraka such as *Jīvanīya Gaṇa* of Caraka is *Kākolyādi* of Suśruta and so on. Evidently in Caraka the name of a group is based on action while the same is on the basis of the typical drug in Suśruta. In one Chapter (S. S. I. 39), there is a description of drugs according to *saṁśodhana* and *saṁśamana* actions making seven groups in all e.g. four for *saṁśodhana* and three for *saṁśamana*. The parts of plants to be used have also been mentioned. The basic concepts have been dealt with in three chapters (S.S.I. 40-42). Suśruta has many points of variance with Caraka. In the context of *vipāka*, Suśruta has criticised the theory of dual *vipāka*. Under the context of *vīrya* itself *prabhāva* has been included while Caraka has mentioned it separately though it is indicated in the Suśruta Saṁhitā by words like '*amīmāṁsya*' (unexplainable) and '*acintya*' (unthinkable).

In S. S. I. 43 and 44 the emetic and the purgative drugs and their preparations have been described. S. S. I. 45 deals with liquids while S. S. I. 46 describes solid foods and rules about meals. The description is more exhaustive and classified than that of Caraka.

This ancient wisdom contained in the Suśruta Saṁhitā was beyond reach of the modern scientific world so far because of want of any good translation in modern European languages. This task is fulfilled by the publication of the series of Ancient Indian Surgery. The Chief Editor, Dr. G. D Singhal, and his team of scholars deserve congratulations for this noble venture and splendid achievement.

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Varanasi
1st September 1974

सुश्रुत संहिता

सूत्र-स्थानम्

अध्यायाः २८–४६

PHARMACEUTICAL CONSIDERATIONS IN ANCIENT INDIAN SURGERY

Chapters 28-46

SŪTRA-STHĀNA

Suśruta Saṁhitā

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KEY TO TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	ṛ	
ए	ऐ	ओ	औ	अं	अः		
e	ai	o	au	aṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

Abbreviations

1. Cakrapāṇi Datta	C. D.
2. Caraka Saṁhitā	C. S.
Sūtra-Sthāna	C. S. I
Nidāna-Sthāna	C. S. II
Vimāna-Sthāna	C. S. III
Śārīra-Sthāna	C. S. IV
Indriya-Sthāna	C. S. V
Cikitsā-Sthāna	C. S. VI
Kalpa-Sthāna	C. S. VII
Siddhi-Sthāna	C. S. VIII
3. Kāśyapa Saṁhitā	K. S.
4. Mādhava Nidāna	M. N.
5. Manu Smṛti	M. S.
6. Monier Williams, Sanskrit English Dictionary, Oxford, 1899	M. W.
7. Śārṅgadhara Saṁhitā	S. D. S.
8. Suśruta Saṁhitā	S. S.
Sūtra-Sthāna	S. S. I
Nidāna-Sthāna	S. S. II
Śārīra-Sthāna	S. S. III
Cikitsā-Sthāna	S. S. IV
Kalpa-Sthāna	S. S. V
Uttara-Tantra	S. S. VI
9. Vāgbhaṭ (Elder)	V. V.
Sūtra-Sthāna	V. V. I
Śārīra-Sthāna	V. V. II
Nidāna-Sthāna	V. V. III
Cikitsā-Sthāna	V. V. IV
Kalpa (Siddhi)-Sthāna	V. V. V
Uttara-Tantra	V. V. VI
10. Vāgbhaṭ (Younger)	V
11. V. S. Apte, Sanskrit English Dictionary, Jainendra Press, Delhi, 1905	Apte

INTRODUCTION

The 'Pharmaceutical Considerations in Ancient Indian Surgery' contains Chapters 28-46 of Sūtrā-sthāna, the first canto of Suśruta Saṁhitā. The previous chapters 1-27 of Sūtra-sthāna are contained in the 'Fundamental & Plastic Surgery Considerations in Ancient Indian Surgery.'

The salient features of the chapters in this book are :

Chapter 28

It deals with the recognition, importance and avoidance of bad omens and fatal signs in a wound. (1-10)

Chapter 29

It deals with the inauspicious and the auspicious messengers, patients, dreams and the omens during the physician's visit to see the patient. (11-32)

Chapter 30

It deals with the features of the pathological functioning of the five special sensory organs. (33-42)

Chapter 31

It deals with the signs and symptoms in the patient which forecast his imminent death. (43-54)

Chapter 32

It deals with the premonitary changes and other signs indicating a fatal outcome. (55-64)

Chapter 33

It deals with the associated complications of the eight serious diseases and certain other conditions, which in the absence of the *rasāyana* treatment, have an inevitably fatal outcome and thus become untreatable. (65-75)

Chapter 34

It deals with the measures to be taken for the protection of the king and his well-equipped army in a camp by the surgeon. (77-87)

Chapter 35

It deals with the prognostic factors such as the life expectancy, age, general health, season, etc. which have to be considered before commencing the treatment. (89-112)

Chapter 36

It deals with all aspects of the soil from which medicinal herbs were to be collected for preparing useful drugs. (113-123)

Chapter 37

It classifies the drugs and measures for the treatment of inflammations, abscesses and wounds. (125–137)

Chapter 38

It deals with the drugs and their properties classified into 37 groups. (139–157)

Chapter 39

It lists the *doṣa*-eliminating and *doṣa*-alleviating drugs and their dosage schedules. (159-169)

Chapter 40

It deals at length with the discussion regarding the supremacy of the *dravya* (drugs), their *rasa* (tastes), *guṇa* (properties), *vīrya* (potencies) and the *vipāka* (the final taste after digestion). (171–184)

Chapter 41

It deals with all aspects of the interrelation between the drugs and their source of origin in the five basic principles, the *pañcamahābhūtas*. (185–195)

Chapter 42

It deals with the origin, classification, interrelation with the *doṣas*, actions and properties of the tastes along with a list of substances and drugs belonging to each of the six tastes.

(197–211)

Chapter 43

It describes the six special emetic drugs along with the details of their modes of usage. (213–222)

Chapter 44

It deals with the root, the bark, the fruit and the latex purgative preparations. (223–244)

Chapter 45

It deals with the medicinal aspects of ten liquid substances viz. water, milk, yoghurt, buttermilk, *ghṛta*, oil, honey, sugarcane juice, wine and urine. (245–302)

Chapter 46

It deals with all aspects of dietetics including the classification, properties and indications of all types of foods, vegetables, meats and drinks, etc. and with the causes, types and the management of indigestion. (303–424)

●

सूत्रस्थानम्

अष्टाविंशतितमोऽध्यायः

विपरीताविपरीतव्रणविज्ञानीयोऽध्यायः

Chapter On the Wounds of Good or Bad Prognosis

CHAPTER TWENTY-EIGHT
SŪTRA-STHĀNA

S. S. I. 28

SUMMARY

This chapter describes the unfavourable signs in wounds.

Recognition, importance and avoidance of fatal omens (3–7) have been mentioned. Types of fatal omens (8) could be abnormal smell, colour, taste, etc. of the wound. Normal odours (9,10) as well as those indicating fatal prognosis (11, 12) in a wound have been given. Fatal signs in *paittika* (13), *kaphaja* (14) and *vātika* (15) wounds have been described.

Gas and crepitation were considered fatal signs in muscular wounds (16). Abnormal warmth or cold (17, 18/1) and distorted shapes (18/2, 19) were other unfavourable signs. Grave general signs in the wounded (20) have been mentioned and ulcers which did not heal inspite of proper treatment from the beginning were to be discarded (21).

अष्टाविंशतितमोऽध्यायः ।

Chapter Twenty-eight

1. अथातो विपरीताविपरीतव्रणविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Study of the Wounds of a Good or Bad Prognosis.'

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3-7. RECOGNITION, IMPORTANCE AND AVOIDANCE OF THE FATAL OMENS

फलाग्निजलवृष्टीनां पुष्पधूमाम्बुदा यथा ॥
ख्यापयन्ति भविष्यत्त्वं तथा रिष्टानि पञ्चताम् ॥ ३ ॥
तानि सौक्ष्म्यात् प्रमादाद्वा तथैवाशु व्यतिक्रमात् ॥
गृह्यन्ते नोद्गतान्यज्ञैर्मुमूर्षोर्न त्वसंभवात् ॥ ४ ॥
ध्रुवं तु मरणं रिष्टे ब्राह्मणैस्तत् किलामलैः ॥
रसायनतपोजप्यतत्परैर्वा निवार्यते ॥ ५ ॥
नक्षत्रपीडा बहुधा यथा कालं विपच्यते ॥
तथैवारिष्टपाकं च ब्रवते बहवो जनाः ॥ ६ ॥
असिद्धिमाप्नुयाल्लोके प्रतिकुर्वन् गतायुषः ॥
अतोऽरिष्टानि यत्नेन लक्षयेत् कुशलो भिषक् ॥ ७ ॥

As the future occurrence of fruits, fire and rain can be predicted just by seeing the flowers, smoke and clouds similarly *riṣṭas*[1] forecast death.

Due to minuteness and quick disappearance of these (fatal omens) and due to carelessness in observation, the same may not be understood by an ignorant (physician) and not because they may not be present in a dying person.

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[1] *Riṣṭas* denote all the signs and symptoms, collectively known as bad omens which predict death, i.e. fatal signs.

Death is sure to follow the appearance of the fatal omens but this could be warded off by such *brāhmaṇas* who are of unblemished character and who regularly carry on the practice of restorative remedies (*rasāyana*), penance and *japa* (silent prayers).

As the ill effects of (bad) stars often manifest themselves at a specific time, so also, in the opinion of many, bad omens are followed by their fatal consequences in due course of time.

As failure (bad fame) only is met with in this world by treating those whose life expectancy has been exhausted, so the expert clinician should observe the fatal omens carefully.

8. THE TYPES OF FATAL OMENS

गन्धवर्णरसादीनां विशेषाणां स्वभावतः ॥
वैकृतं यत् तदाचष्टे व्रणिनः पक्वलक्षणम् ॥ ८ ॥

Appearance of abnormality in the specific natural characters, with regard to the smell, colours, taste etc., of the wound, prognosticates death of the wounded.

9, 10. NORMAL ODOURS

कटुस्तीक्ष्णश्च विस्रश्च गन्धस्तु पवनादिभिः ॥
लोहगन्धिस्तु रक्तेन व्यामिश्रः सान्निपातिकः ॥ ९ ॥
लाजातसीतैलसमाः किंचिद्विस्राश्च गन्धतः ॥
ज्ञेयाः प्रकृतिगन्धाः स्युरतोऽन्यद्गन्धवैकृतम् ॥ १० ॥

Pungent and sharp odours and a smell like that of raw meat are caused by *vāta*, *pitta* and *kapha* respectively. Smell of iron is caused by *rakta*, while mixed odour is due to combined *doṣas*. Odours of fried paddy, linseed oil and sesamum oil in association with smell of raw meat are caused by *doṣas* in pairs (*vāta* and *pitta*, *vāta* and *kapha* and *pitta* and *kapha* respectively); all these should be understood as normal odours; and any other odour should be known as an abnormal one.

11, 12. ODOURS INDICATING FATAL PROGNOSIS

मद्यागुर्वाज्यसुमनः पद्मचन्दनचम्पकैः ॥
सगन्धा दिव्यगन्धाश्च मुमूर्षूणां व्रणाः स्मृताः ॥ ११ ॥
श्ववाजिमूषिकध्वाङ्क्षपूतिवल्लूरमत्कुणैः ॥
सगन्धाः पङ्कगन्धाश्च भूमिगन्धाश्च गर्हिताः ॥ १२ ॥

Smell similar to that of wine, *aguru*, *ghṛta*, *sumana* (flowers), lotus, *candana*, *campaka* and celestial odours are present in the wounds of those who are about to die.

Smell similar to that of a dog, a horse, a mouse, a crow and of foul smelling dried flesh, of bed bugs, as well as muddy and earthen odours are also of unfavourable import.

13. FATAL SIGNS IN A PAITTIKA WOUND

कुङ्कुमश्यामकङ्कुष्ठसवर्णाः पित्तकोपतः ॥
न दह्यन्ते न चूष्यन्ते भिषक् तान् परिवर्जयेत् ॥ १३ ॥

Wounds, even though caused by *pitta*, but having a blackish or *kuṅkuma* (saffron), or *kaṅkuṣṭha* colour and devoid of burning and sucking pain, should be discarded by a clinician (as incurable).

14. FATAL SIGNS IN A KAPHAJA WOUND

कण्डूमन्तः स्थिराः श्वेताः स्निग्धाः कफनिमित्ततः ॥
दूयन्ते वाऽपि दह्यन्ते भिषक् तान् परिवर्जयेत् ॥ १४ ॥

Wounds caused by *kapha* have itching sensation, are fixed, white and slimy but if they are attended with pain and/or burning, they should be discarded (from treatment by a physician).

15. FATAL SIGNS IN A VĀTIKA WOUND

कृष्णास्तु ये तनुस्रावा वातजा मर्मतापिनः ॥
स्वल्पामपि न कुर्वन्ति रुजं तान् परिवर्जयेत् ॥ १५ ॥

Ulcerative lesions caused by vitiated *vāta*, which are black in colour, exude thin discharge, afflict the vital parts but do not produce the slightest pain should be discarded by a clinician (as incurable).

16. GAS AND CREPITATIONS AS FATAL SIGNS IN MUSCULAR WOUNDS (? GAS GANGRENE)

क्ष्वेडन्ति घुर्घुरायन्ते ज्वलन्तीव च ये व्रणाः ॥
त्वङ्मांसस्थाश्च पवनं सशब्दं विसृजन्ति ये ॥ १६ ॥

Those wounds should also be discarded which make rattling sound or crepitations, which are characterised by extreme burning sensation, as also those which, confined to the skin and muscles, produce gas with sound.

17, 18/1. ABNORMAL WARMTH OR COLD AS SIGNS INDICATING FATAL PROGNOSIS

ये च मर्मस्वसंभूता भवन्त्यत्यर्थवेदनाः ॥
दह्यन्ते चान्तरत्यर्थं बहिः शीताश्च ये व्रणाः ॥ १७ ॥

दह्यन्ते बहिरत्यर्थं भवन्त्यन्तश्च शीतलाः ॥

Those wounds which produce severe pain even though not situated in relation to the vital spots and produce extreme burning sensation inside whereas they are cold outside, as also those which are associated with extreme burning sensation outside and are felt as cold inside (should be regarded as fatal).

18/2, 19. SHAPE OF THE WOUNDS INDICATING BAD PROGNOSIS

शक्तिध्वजरथाः कुन्तवाजिवारणगोवृषाः ॥ १८ ॥
येषु चाप्यवभासेरन् प्रासादाकृतयस्तथा ॥
चूर्णविकीर्णा इव ये भान्ति चानवचूर्णिताः ॥ १९ ॥

Those wounds which appear like a spear[1], a flag, a chariot, a lance, a horse, an elephant, a cow, an ox or a palace and which appear to have been sprinkled over with powder even though not strewn over with powder (should be discarded).

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[1] *Śakti*–a special weapon.

20. GRAVE GENERAL SIGNS IN THE WOUNDED

प्राणमांसक्षयश्वासकासारोचकपीडिताः ।।
प्रवृद्धपूयरुधिरा व्रणा येषां च मर्मसु ।। २० ।।

Those wounded patients (should also be discarded) who are devoid of vitality or have extreme wasting of muscles (i.e. are emaciated) and are suffering from dyspnoea, cough or anorexia and those in whom the wounds are full of pus and blood or are situated in relation to the vulnerable areas.

21. NON-HEALING ULCERS INSPITE OF PROPER TREATMENT TO BE DISCARDED

क्रियाभिः सम्यगारब्धा न सिद्ध्यन्ति च ये व्रणाः ।।
वर्जयेत्तानपि प्राज्ञः संरक्षन्नात्मनो यशः ।। २१ ।।

Patients whose ulcers do not heal inspite of proper treatment from the very beginning, should be discarded by the wise physician who desires to preserve his reputation.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने विपरीताविपरीतव्रणविज्ञानीयो
नामाष्टाविंशतितमोऽध्यायः ।। २८ ।।

Thus ends the twenty-eighth chapter entitled 'The Study of the Wounds of a Good or Bad Prognosis' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

S. S. I. 28

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative research into this concept of bad omens and fatal signs in a wound should be done.

2. The earliest record of gas-gangrene and its fatal outcome (16) may be worthy of historical note.

सूत्रस्थानम्

एकोनत्रिंशत्तमोऽध्यायः

विपरीताविपरीतस्वप्ननिदर्शनीयोऽध्यायः
Chapter On the Unfavourable & Favourable (Messengers and) Dreams

CHAPTER TWENTY-NINE
SŪTRA-STHĀNA

S. S. I. 29

SUMMARY

The auspicious and inauspicious features of the messengers (3-15/1 and 20-25) sent to call the physician, good and bad state of the physician (15/2-19) at the time of receiving the call and the favourable and unfavourable omens (26-54/1) at the time of his departure to see the patient, on his way and on his entry into the patient's house, have been described.

The unfavourable dreams (54/2-71/1) as seen by the patient, methods (71/2-74) to ward off their ill effects and the favourable dreams (75-81) have been given.

* * *

एकोनत्रिंशत्तमोऽध्यायः ।

Chapter Twenty-nine

1. अथातो विपरीताविपरीतस्वप्ननिदर्शनीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Unfavourable and Favourable (Messengers and) Dreams'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3, 4. PROGNOSTIC FACTORS IN THE MESSENGER AND THE PHYSICIAN

दूतदर्शनसंभाषा वेषाश्चेष्टितमेव च ॥
ऋक्षं वेला तिथिश्चैव निमित्तं शकुनोऽनिलः ॥ ३ ॥
देशो वैद्यस्य वाग्देहमनसां च विचेष्टितम् ॥
कथयन्त्यातुरगतं शुभं वा यदि वाऽशुभम् ॥ ४ ॥

Appearance of the messenger, his mode of conversation, dress as well as his behaviour, condition of the stars, time and date, signs, omens and the winds (blowing at the time of his arrival), as well as the physician's country, speech, behaviour of the body and mental state; all these indicate the favourable and unfavourable chances of success (in treatment) of the patient.

5. CASTE OF THE MESSENGER

पाख(ष)ण्डाश्रमवर्णानां सपक्षाः कर्मसिद्धये ॥
त एव विपरीताः स्युर्दूताः कर्मविपत्तये ॥ ५ ॥

Similarity in faith, stage of life[1] and caste of the messenger (compared to that of the patient) prognosticate success in treatment, whereas dissimilarity in these portends failure.

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[1] The four stages of life are *brahmacarya*, *gṛhastha*, *vānaprastha* and *saṁnyāsa*.

6, 7/1. REPROACHABLE MESSENGERS

नपुंसकं स्त्री बह्वो नैककार्या असूयकाः ॥
गर्दभोष्ट्ररथप्राप्ताः प्राप्ता वा स्युः परम्पराः ॥ ६ ॥
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः ॥

An eunuch, a woman messenger or too many massengers; several messengers with different objects in view; a calumnious messenger; one who arrives on a chariot driven by an ass or a camel; or messengers arriving in quick succession to the physician; all these are of ill augury.

7/2-9/1. DRESS AND SPEECH OF THE MESSENGERS

पाशदण्डायुधधराः पाण्डुरेतरवाससः ॥ ७ ॥
आर्द्रजीर्णापसव्यैकमलिनोद्ध्वस्तवाससः ॥
न्यूनाधिकाङ्गा उद्विग्ना विकृता रौद्ररूपिणः ॥ ८ ॥
रूक्षनिष्ठुरवक्तारस्त्वमङ्गल्याभिधायिनः ॥

Those (messengers) carrying a rope, stick or weapon; those wearing dresses other than white, or those wearing apparel which is drenched, old or on the right side only, those wearing solitary dress or one which is dirty and torn; those with less or more body parts[1]; those who are agitated, deformed or are fierce-looking; and those who have an unpleasant, harsh or inauspicious speech; (all these) do also augur ill.

9/2-15/1. OTHER REPROACHABLE MESSENGERS

छिन्दन्तस्तृणकाष्ठानि स्पृशन्तो नासिकां स्तनम् ॥ ९ ॥
वस्त्रान्तानामिकाकेशनखरोमदशास्पृशः ॥
स्रोतोवरोधहृद्गण्डमूर्धोरःकुक्षिपाणयः ॥ १० ॥
कपालोपलभस्मास्थितुषाङ्गारकराश्च ये ॥
विलिखन्तो महीं किंचिन्मुञ्चन्तो लोष्टभेदिनः ॥ ११ ॥

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[1] Such as polydactily, etc.

तैलकर्दमदिग्धाङ्गा रक्तस्रगनुलेपना ॥
फलं पक्वमसारं वा गृहीत्वाऽन्यच्च तद्विधम् ॥ १२ ॥
नखैर्नखान्तरं वाऽपि करेण चरणं तथा ॥
उपानच्चर्महस्ता वा विकृतव्याधिपीडिताः ॥ १३ ॥
वामाचारा रुदन्तश्च श्वासिनो विकृतेक्षणाः ॥
याम्यां दिशि प्राञ्जलयो विषमैकपदे स्थिताः ॥ १४ ॥
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः ॥

One who keeps on splitting straw or wood and one who keeps on touching the nose or the breast (is to be deprecated).

The (messenger) who touches the end of the garment or the ring finger, hairs of the head, nails, hairs of the body or fringe of a cloth (is to be deprecated); one who puts hands over the body openings like the ear, etc., or over the shoulders, precordium, cheeks, head, chest or the loins (is to be reproached).

One who carries a skull, stone, ashes, bones, husk or burning charcoal in his hand (is to be reproached . One who is scratching on the earth, is dropping something, or is breaking clumps of clay (is to be reproached).

One smeared with oil or mud, or one who is wearing a red garland or has applied red paste (is to be reproached). One who is holding a ripe or juiceless fruit or similar useless things (is to be reproached).

One who is rubbing the nails together, or one who is touching the feet by the hands (is to be reproached). One who is holding the shoes or leather or is suffering from deforming diseases (is to be reproached).

One who is behaving abnormally, is crying, is breathing (rapidly), or has deformed eyes (is to be reproached). One who is folding his palms together and pointing them towards the south or who adopts a symmetrical posture or is standing on one leg only (is to be reproached).

All such messengers (mentioned above) who approach the physician betoken evil.

15/2-19. PHYSICIAN'S STATE AND THE REPROACHABLE MESSENGERS

दक्षिणाभिमुखं देशे त्वशुचौ वा हुताशनम् ॥
ज्वलयन्तं पचन्तं वा क्रूरकर्मणि चोद्यतम् ॥ १५ ॥

नग्नं भूमौ शयानं वा वेगोत्सर्गेषु वाऽशुचिम् ॥
प्रकीर्णकेशमभ्यक्तं स्विन्नं विक्लवमेव वा ॥ १६ ॥

वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः ॥
वैद्यस्य पैत्र्ये दैवे वा कार्ये चोत्पातदर्शने ॥ १७ ॥

मध्याह्ने चार्धरात्रे वा सन्ध्ययोः कृत्तिकासु च ॥
आर्द्राश्लेषामघामूलपूर्वासु भरणीषु च ॥ १८ ॥

चतुर्थ्यां वा नवम्यां वा षष्ठ्यां सन्धिदिनेषु च ॥
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः ॥ १९ ॥

A physician who is sitting facing the south or is on an unclean place, or who is burning fire, or is cooking or who is engaged in a barbarous act[1], who is naked or is lying on the ground or is unhygienic due to having evacuated (urine or faeces); one whose hair is dishevelled or one who is besmeared with oil or who is sweating or is restless; the messengers who approach such a physician portend evil.

The messengers who approach when the physician is engaged in reverential offerings to the ancestors or in sacred ceremonies, or when natural calamities have occurred, or (who approach) at noon, midnight, early morning or at twilight, or when *Kṛttikā*, *Ārdrā*, *Āśleṣā*, *Maghā*, *Mūla*, *Pūrvā*, or *Bharaṇī* asterisms are present or on the fourth, ninth, sixth, full moon or the new moon day are to be reproached.

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[1] Such as an animal sacrifice, etc. (Ḍalhaṇa).

20, 21. MESSENGERS IN RELATION TO PATIENT'S DOṢAS

स्विन्नाभितप्ता मध्याह्ने ज्वलनस्य समीपतः ॥
गर्हिताः पित्तरोगेषु दूता वैद्यमुपागताः ॥ २० ॥

त एव कफरोगेषु कर्मसिद्धिकराः स्मृताः ॥
एतेन शेषं व्याख्यातं बुद्ध्वा संविभजेत्तु तत् ॥ २१ ॥

The messengers who are perspiring and are feeling excessively warm due to having come at noon or from near a fire are to be denounced if they approach the physician in connection with patients of *pitta* diseases.

However, it is to be remembered that those same[1] (messengers) enable the physician to be successful in their errand of patients with *kapha* diseases.

By saying the above (symbolic description) only, the rest is taken for granted to have been interpreted and they (the messengers) should be classified according to the (physician's) own discretion.

22-25. THE FAVOURABLE MESSENGERS

रक्तपित्तातिसारेषु प्रमेहेषु तथैव च ॥
प्रशस्तो जलरोधेषु दूतवैद्यसमागमः ॥ २२ ॥

विज्ञायैवं विभागं तु शेषं बुध्येत पण्डितः ॥
शुक्लवासाः शुचिर्गौरः श्यामो वा प्रियदर्शनः ॥ २३ ॥

स्वस्यां जातौ स्वगोत्रो वा दूतः कार्यकरः स्मृतः ॥
गोयानेनागतस्तुष्टः पादाभ्यां शुभचेष्टितः ॥ २४ ॥

स्मृतिमान् विधिकालज्ञः स्वतन्त्रः प्रतिपत्तिमान् ॥
अलंकृतो मङ्गलवान् दूतः कार्यकरः स्मृतः ॥ २५ ॥

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[1] S. S. I. 29.20 loc. cit.

For the patients suffering from haemorrhagic diseases, diarrhoeas and abnormal urinary discharges the meeting of the messenger and the physician is to be welcomed near a water dam[1].

In the light of the above guidelines, the rest should be surmised by the wise (clinician himself).

It is to be remembered that a messenger who is dressed in white clothes, is hygienically clean, is fair complexioned, or is good looking though dark complexioned, is of the same caste and of the same *gotra*[2] is successful in his mission.

It is said that a messenger who comes on a bullock cart, is contented, comes on foot or has pleasing manners, has a good memory, knows how to act ethically and according to the occasion, is independent and of a mature wisdom, and is well adorned or shows good omens, achieves success in the mission.

26. FAVOURABLE STATE OF THE PHYSICIAN

स्वस्थं प्राङ्मुखमासीनं समे देशे शुचौ शुचिम् ।।
उपसर्पति यो वैद्यं स च कार्यकरः स्मृतः ।। २६ ।।

It is to be remembered that a messenger who approaches the physician who is at ease, facing the east, seated on a plain and clean ground and is hygienically clean, is successful in his mission.

27-31. GOOD OMENS AT THE PHYSICIAN'S DEPARTURE FOR VISIT

मांसोदकुम्भातपत्रविप्रवारणगोवृषाः ।।
शुक्लवर्णाश्च पूज्यन्ते प्रस्थाने दर्शनं गताः ।। २७ ।।

स्त्री पुत्रिणी सवत्सा गौवर्धमाना स्वलङ्कृता ।।
कन्या मत्स्याः फलं चामं स्वस्तिकं मोदका दधि ।। २८ ।।

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[1] Symbolic with rcference to check over the excessive flow of blood, stool or urine mentioned in the types of diseases given here.

[2] Pedigree name or internal grouping of a caste.

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हिरण्याक्षतपात्रं वा रत्नानि सुमनो नृपः ॥
अप्रशान्तोऽनलो वाजी हंसश्चाषः शिखी तथा ॥ २९ ॥

ब्रह्मदुन्दुभिजोमूतशङ्खवेणुरथस्वनाः ॥
सिंहगोवृषनादाश्च ह्रे (हे) षितं गजबृंहितम् ॥ ३० ॥

शस्तं हंसरुचं नृणां कौशिकं चैव वामतः ॥
प्रस्थाने यायिनः श्रेष्ठा वाचश्च हृदयङ्गमाः ॥ ३१ ॥

If (the clinician) happens to see meat, a pitcher filled with water, an umbrella, a *brāhmaṇa,* an elephant, a cow or a bullock and white things[1] while departing (to visit the patient), these are to be regarded as auspicious omens.

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A woman with a child, a cow with a calf, a well adorned girl with an (auspiciously decorated) earthen saucer; fishes, an unripe fruit, *svastika* symbol, sweets, yoghurt, gold, a receptacle filled with rice, jewels and flowers, the king, a burning fire, a horse, a swan, a blue jay and a peacock; sounds of Vedic chantings or of the drum, clouds, a conch-shell, a flute or of the chariot; roaring of a lion; lowing of a cow or a bullock; neighing of a horse; roaring of an elephant; cackling of a geese; hootings of an owl on the left side; and hearing of noble and pleasing conversations; these are good omens at the time of departure of the clinician (to visit the patient).

32-37. FAVOURABLE AND UNFAVOURABLE BIRDS AND ANIMALS

पत्रपुष्पफलोपेतान् सक्षीरान्नीरुजो द्रुमान् ॥
आश्रिता वा नभोवेश्मध्वजतोरणवेदिकाः ॥ ३२ ॥

दिक्षु शान्तासु वक्तारो मधुरं पृष्ठतोऽनुगाः ॥
वामा वा दक्षिणा वाऽपि शकुनाः कर्मसिद्धये ॥ ३३ ॥

शुष्केऽशनिहतेऽपत्रे वल्लीनद्धे सकण्टके ॥
वृक्षेऽथवाऽश्मभस्मास्थिविट्तुषाङ्गारपांशुषु ॥ ३४ ॥

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[1] White flowers, yoghurt, rice, pearl, etc.–Ḍalhaṇa.

चैत्यवल्मीकविषमस्थिता दीप्तखरस्वराः ॥
पुरतो दिक्षु दीप्तासु वक्तारो नार्थसाधकाः ॥ ३५ ॥

पुन्नामानः खगा वामाः स्त्रीसंज्ञा दक्षिणाः शुभाः ॥
दक्षिणाद्वामगमनं प्रशस्तं श्वश्रृगालयोः ॥
वामं नकुलचाषाणां नोभयं शशसर्पयोः ॥ ३६ ॥

भासकौशिकयोश्चैव न प्रशस्तं किलोभयम् ॥
दर्शनं वा रुतं वाऽपि न गोधाकृकलासयोः ॥ ३७ ॥

Such birds which are sitting on the trees having leaves, flowers, fruits and latex and which are not diseased or those (birds) which are in the sky, on a house or sitting on the flag-staff or on the ornamental arching over the doorways or on the rostrum, or which are producing melodious notes from the quiet directions and coming from behind or from the left or the right side signify success in the mission.

The birds sitting on the trees which are dry, withered by lightning, or shorn of leaves, encircled by tendrils, or have thorns; and those birds which are sitting on slabs of stones, ashes, bones, faeces, chaff, charcoal, dust or over a sacrificial shed, anthill or uneven places, and which are making loud and harsh noises from the blazing directions infront (should be deemed as unfavourable).

Presence on the left side (of the physician) of birds with masculine names, and those with feminine names on the right side (while going to see the patient) is auspicious. Passage of dogs and jackals (in front of the physician) from the right to the left side is auspicious. Passage of the mongoose and the blue jay towards the left side is (auspicious). Passage of rabbits and snakes in any direction is inauspicious.

Similarly passage of a vulture and an owl in any direction is definitely inauspicious. Sight or sound of an iguana and a lizard (is also inauspicious).

38-40. UNFAVOURABLE SIGHTS ON THE WAY

दूतैरनिष्टैस्तुल्यानामशस्तं दर्शनं नृणाम् ॥
कुलत्थतिलकार्पासतुषपाषाणभस्मनाम् ॥ ३८ ॥
पात्रं नेष्टं तथाऽङ्गारतैलकर्दमपूरितम् ॥
प्रसन्नेतरमद्यानां पूर्णं वा रक्तसर्षपैः ॥ ३९ ॥
शवकाष्ठपलाशानां शुष्काणां पथि सङ्गमाः ॥
नेष्यन्ते पतितान्तस्थदीनान्धरिपवस्तथा ॥ ४० ॥

Seeing of other people similar to inauspicious messengers is also not good.

Sight of *kulattha*, sesamum seeds, cotton, chaff, stone, ashes, a pot filled with charcoal or oil or mud is not desirable. Utensils filled with all types of wine except *prasannā*[1] type, and with red mustard are not desirable. While on the way (to the patient), seeing of a corpse, wood, dry leaves, a fallen person or one of a low caste, a poor, a blind person or an enemy is undesirable.

41. FAVOURABLE AND UNFAVOURABLE WINDS

मृदुः शीतोऽनुकूलश्च सुगन्धिश्चानिलः शुभः ॥
खरोष्णोऽनिष्टगन्धश्च प्रतिलोमश्च गर्हितः ॥ ४१ ॥

Mild, cool or pleasant wind and the wind having nice fragrance is auspicious.

The wind which is strong, hot, has bad smell or is blowing from the opposite direction (in which the physician is going) is to be avoided.

42-44. FAVOURABLE AND UNFAVOURABLE WORDS AND SOUNDS

ग्रन्थ्यर्बुदादिषु सदा छेदशब्दस्तु पूजितः ॥
विद्रध्युदरगुल्मेषु भेदशब्दस्तथैव च ॥ ४२ ॥
रक्तपित्तातिसारेषु रुद्धशब्दः प्रशस्यते ॥
एवं व्याधिविशेषेण निमित्तमुपधारयेत् ॥ ४३ ॥

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[1] Spiritous liquor prepared from rice (M. W.).

तथैवाक्रुष्टहाकष्टमाक्रन्दरुदितस्वनाः ॥
छर्द्यां वातपुरीषाणां शब्दो वै गर्दभोष्ट्रयोः ॥ ४४ ॥

(Speaking or hearing of) the word 'excision' is to be always wished for in cases of enlarged lymph nodes, tumours, etc. Similarly, the word 'incision' (is to be wished for) in abscesses, abdominal enlargements or swellings.

The word 'checked' indicates good augury in cases of haemorrhagic disorders and diarrhoea. In the same way, similar words of omen should be understood to be of good or bad prognostic significance for other specific diseases.

Further, the following sounds are not (auspicious) : shouting, lamentations, crying loudly, weeping, sound of vomiting or of passing flatus or faeces and crying of asses or camels.

45-48. BAD OMENS AT THE DEPARTURE OR ARRIVAL OF THE PHYSICIAN

प्रतिषिद्धं तथा भग्नं क्षुतं स्खलितमाहतम् ॥
दौर्मनस्यं च वैद्यस्य यात्रायां न प्रशस्यते ॥ ४५ ॥

प्रवेशेऽप्येतदुद्देशादावेक्ष्यं च तथाऽऽतुरे ॥
प्रतिद्वारं गृहे चास्य पुनरेतन्न गण्यते ॥ ४६ ॥

केशभस्मास्थिकाष्ठाश्मतुषकार्पासकण्टकाः ॥
खट्वोर्ध्वपादा मद्यापो वसा तैलं तिलास्तृणम् ॥ ४७ ॥

नपुंसकव्यङ्गभग्ननग्नमुण्डासिताम्बराः ॥
प्रस्थाने वा प्रवेशे वा नेष्यन्ते दर्शनं गताः ॥ ४८ ॥

Dissuasion, breakage, sneezing, slipping, injury and mental uneasiness are not auspicious at the time of departure of the physician.

These very symbolic omens should be considered at the time of entering the patient's house, but need not be taken into account at every door of his house.

The sight of the following are desirable neither at the time of departure (of the physician on a visit) nor at his entry (into the patient's house)–hair, ashes, bones, wood, stone, chaff, cotton, thorns, cot with its legs pointing upwards, wine, water, fat, oil, sesamum or straw, an eunuch, one with some deformity or broken limbs, a naked person, or one with the head shaven or one who is wearing black clothes.

49-53/1. BAD OMENS WITHIN THE PATIENT'S HOUSE

भाण्डानां सकरस्थानां स्थानात् संचारणं तथा ॥
निखातोत्पाटनं भङ्गः पतनं निर्गमस्तथा ॥ ४९ ॥

वैद्यासनावसादो वा रोगी वा स्यादधोमुखः ॥
वैद्यं संभाषमाणोऽङ्गं कुड्यमास्तरणानि वा ॥ ५० ॥

प्रमृज्याद्वा धुनीयाद्वा करौ पृष्ठं शिरस्तथा ॥
हस्तं चाकृष्य वैद्यस्य न्यसेच्छिरसि चोरसि ॥ ५१ ॥

यो वैद्यमुन्मुखः पश्यन्नुन्मार्ष्टि स्वाङ्गमातुरः ॥
न स सिध्यति वैद्यो वा गृहे यस्य न पूज्यते ॥ ५२ ॥

भवने पूज्यते वाऽपि यस्य वैद्यः स सिध्यति ॥

The following do not prognosticate success (in the treatment): movement of the stored utensils from one place to another, digging them out and their breakage, falling or removal outside.

Breakage of the physician's seat, or the patient lying prone or scratching his body parts or wall or the bedsheet at the time of consultation with the physician, or shaking vigorously by the patient of his own hands, the back or the head or catching hold of and placing the physician's hand on his own head or on his chest; rubbing of his body by the patient while looking towards and facing the physician (is inauspicious); those patients also do not get well in whose house the physician is not respected.

That (patient's treatment) is successful in whose house the physician is respected.

53/2, 54/1. OMENS MUST BE CONSIDERED

शुभं शुभेषु दूतादिष्वशुभं ह्यशुभेषु च ।। ५३ ।।
आतुरस्य ध्रुवं तस्माद्दूतादीन् लक्षयेद्भिषक् ।।

As the favourable messengers and other (omens) are beneficial and the unfavourable ones are harmful for the patient, the physician should, therefore, definitely take into consideration these messengers, etc.

54/2-81. DREAMS

54/2,55/1. TYPES OF DREAMS

स्वप्नानतः प्रवक्ष्यामि मरणाय शुभाय च ।। ५४ ।।
सुहृदो यांश्च पश्यन्ति व्याधितो वा स्वयं तथा ।।

Now I would narrate the dreams which predict death or well being. These include the dreams which have been seen by his friends or by the patient himself.

55/2-71/1. THE UNFAVOURABLE DREAMS

स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्दभैः ।। ५५ ।।
वराहैर्महिषैर्वाऽपि यो यायाद्दक्षिणामुखः ।।
रक्ताम्बरघरा कृष्णा हसन्ती मुक्तमूर्धजा ।। ५६ ।।
यं चाकर्षति बद्ध्वा स्त्री नृत्यन्ती दक्षिणामुखम् ।।
अन्तावसायिभियों वाऽऽकृष्यते दक्षिणामुखः ।। ५७ ।।
परिष्वजेरन् यं वाऽपि प्रेताः प्रव्रजिता (न) स्तथा ।।
मुहुराघ्रायते यस्तु श्वापदैर्विकृताननैः ।। ५८ ।।
पिबेन्मधु च तैलं च यो वा पङ्केऽवसीदति ।।
पङ्कप्रदिग्धगात्रो वा प्रनृत्येत् प्रहसेत्तथा ।। ५९ ।।
निरम्बरश्च यो रक्ता घारयेच्छिरसा स्रजम् ।।
यस्य वंशो नलो वाऽपि तालो वोरसि जायते ।। ६० ।।
यं वा मत्स्यो ग्रसेद्यो वा जननीं प्रविशेन्नरः ।।
पर्वताग्रात् पतेद्यो वा श्वभ्रे वा तमसाऽऽवृते ।। ६१ ।।

ह्रियेत स्रोतसा यो वा यो वा मौण्ड्यमवाप्नुयात् ।।
पराजीयेत बध्येत काकाद्यैर्वाऽभिभूयते ।। ६२ ।।
पतनं तारकादीनां प्रणाशं दीपचक्षुषोः ।।
यः पश्येद्देवतानां वा प्रकम्पमवनेस्तथा ।। ६३ ।।

यस्य छर्दिर्विरेको वा दशनाः प्रपतन्ति वा ।।
शाल्मलीं किंशुकं यूपं वल्मीकं पारिभद्रकम् ।। ६४ ।।

पुष्पाढ्यं कोविदारं वा चितां वा योऽधिरोहति ।।
कार्पासतैलपिण्याकलोहानि लवणं तिलान् ।। ६५ ।।

लभेताश्नीत वा पक्वमन्नं यश्च पिबेत् सुराम् ।।
स्वस्थः स लभते व्याधिं व्याधितो मृत्युमृच्छति ।। ६६ ।।

यथास्वं प्रकृतिस्वप्नो विस्मृतो विहतस्तथा ।।
चिन्ताकृतो दिवा दृष्टो भवन्त्यफलदास्तु ते ।। ६७ ।।

ज्वरितानां शुना सख्यं कपिसख्यं तु शोषिणाम् ।।
उन्मादे राक्षसैः प्रेतैरपस्मारे प्रवर्तनम् ।। ६८ ।।

मेहातिसारिणां तोयपानं स्नेहस्य कुष्ठिनाम् ।।
गुल्मेषु स्थावरोत्पत्तिः कोष्ठे, मूर्ध्नि शिरोरुजि ।। ६९ ।।

शष्कुलीभक्षणं छर्द्यामध्वा श्वासपिपासयोः ।।
हारिद्रं भोजनं वाऽपि यस्य स्यात् पाण्डुरोगिणः ।। ७० ।।

रक्तपित्ती पिबेद्यस्तु शोणितं स विनश्यति ।।

(If a healthy person sees the following unfavourable dreams, he would become sick; or if he is already sick, he would almost die.)

(Seeing in the dreams) someone who after having applied oil over his body is going towards the south on a camel, a ferocious animal, an ass, a pig or on a buffalo;

(Seeing in the dreams) a woman wearing red clothes, who is black, is laughing, has dishevelled hair, or while dancing, facing towards the south is pulling (the dreamer) after tying;

(Seeing in the dreams) himself being pulled towards the south by a low caste person;

(Seeing himself in the dreams) embraced by a ghost or by a religious medicant, or being smelled repeatedly by fierce looking animals;

(Seeing himself in the dreams) drinking honey and oil or sinking in the mud; or else dancing and laughing, having applied mud over his own body;

(Seeing himself in the dreams) as naked and having put on a red garland over the head, and from whose chest bamboo, reed plants or palm trees are growing;

(Seeing himself) in the dreams as if being devoured by a fish or entering into his own mother; or else as falling from the top of a mountain, or into a dark pit;

(Dream of) being carried away by the flow of a stream or his head having been shaven; dreaming of having been defeated, tied up or overwhelmed by crows, etc.;

(Dreams of) seeing falling stars, blowing off of lamps, loss of the eyes, disappearance of gods or (seeing) an earthquake;

(Dreams) of himself as having undergone vomiting or purgation, or of his teeth falling; (dreams of) one who climbs over *śālmalī, kiṁśuka* (trees), sacrificial pillar, anthill, *pārilhadra* tree and flowering *kovidāra* tree or a funeral pyre;

(Dreams of) obtaining cotton, oil, or oil cake, metals, salt, sesamum seeds, or of eating cooked food or of drinking wine;

One who is healthy would become sick and the sick one would nearly die (by seeing such dreams).

Seeing the dreams according to one's own constitution[1], forgotten and superimposed (dreams), dreams produced due to anxiety, and day dreams are not fruitful.

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[1] Constitutions are of three primary types–*vāta*, *pitta* and *kapha*. People of these types dream as wandering in the sky (*vāta prakṛti*), seeing fire or lightning (*pitta prakṛti*) and seeing of a pond, lotus, etc. (*kapha prakṛti*)—*Ḍalhaṇa's* commentary.

(Seeing in the dreams of) friendship with dogs by pyrexial patients, and (dreaming of) friendship with monkeys by those with consumption, wandering together with demons by the insane and with ghosts of those with epilepsy; (such patients would die).

(Dreaming of) drinking water by patients suffering from disorders of urinary discharges or from diarrhoea and (drinking of) oily substances by lepers; sprouting of a tree from the abdomen of patients with tumours and from the head of those with headache; (such patients would die).

(Dreams of) eating *śaṣkulī*[1] cakes by (patients suffering from) vomiting, walking by the patients suffering from dyspnoea and thirst, and (eating) a meal of yellowish colour by an anaemic patient; (such patients would die).

If a patient suffering from haemorrhagic diseases (dreams of) drinking of blood he would die.

71/2-74. WARDING OFF THE ILL EFFECTS OF BAD DREAMS

स्वप्नानेवंविधान् दृष्ट्वा प्रातरुत्थाय यत्नवान् ॥ ७१ ॥
दद्यान्माषांस्तिलांल्लोहं विप्रेभ्यः काञ्चनं तथा ॥
जपेच्चापि शुभान् मन्त्रान् गायत्रीं त्रिपदां तथा ॥ ७२ ॥
दृष्ट्वा तु प्रथमे यामे स्वप्याद् ध्यात्वा पुनः शुभम् ॥
जपेद्वाऽन्यतमं वेदं ब्रह्मचारी समाहितः ॥ ७३ ॥
न चाचक्षीत कस्मैचिद्दृष्ट्वा स्वप्नमशोभनम् ॥
देवतायतने चैव वसेद्रात्रित्रयं तथा ॥
विप्रांश्च पूजयेन्नित्यं दुःस्वप्नात् प्रविमुच्यते ॥ ७४ ॥

Having seen the above mentioned dreams, the alert patient should get up in the morning and offer *māṣa,* sesamum, iron and also gold to the *brāhmaṇas.*

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[1] A large round cake composed of ground rice, sugar and sesame cooked in oil. (M. W.)

Further, he should recite sacred texts and the *tripāda gāyatrī mantra*.

Having seen the dreams in the first part of the night, one should sleep again thinking of auspicious things or else should recite the Vedas attentively while he should be observing celibacy.

Having seen inauspicious dreams, one should not speak of them to anybody. One should stay for three nights at a god's abode (temple) and should worship the *brāhmaṇas* daily; thus one is freed from the effects of bad dreams.

75-81. THE GOOD DREAMS

अत ऊर्ध्वं प्रवक्ष्यामि प्रशस्तं स्वप्नदर्शनम् ॥
देवान् द्विजान्गोवृषभान् जीवतः सुहृदां नृपान् ॥ ७५ ॥

समिद्धमग्निं साधूंश्च निर्मलानि जलानि च ॥
पश्येत् कल्याणलाभाय व्याधेरपगमाय च ॥ ७६ ॥

मांसं मत्स्यान् स्रजः श्वेता वासांसि च फलानि च ॥
लभेत धनलाभाय व्याधेरपगमाय च ॥ ७७ ॥

महाप्रासादसफलवृक्षवारणपर्वतान् ॥
आरोहेद्द्रव्यलाभाय व्याधेरपगमाय च ॥ ७८ ॥

नदीनदसमुद्रांश्च क्षुभितान् कलुषोदकान् ॥
तरेत् कल्याणलाभाय व्याधेरपगमाय च ॥ ७९ ॥

उरगो वा जलौको वा भ्रमरो वाऽपि यं दशेत् ॥
आरोग्यं निर्दिशेत्तस्य धनलाभं च बुद्धिमान् ॥ ८० ॥

एवं रूपान् शुभान् स्वप्नान् यः पश्येद्व्याधितो नरः ॥
स दीर्घायुरिति ज्ञेयस्तस्मै कर्म समाचरेत् ॥ ८१ ॥

Now, hereafter, I would discourse upon the seeing of dreams foreboding good.

Those, who dream of gods, *brāhmaṇas*, cows, oxen, living friends, kings, burning fire, hurmit and clean water, obtain well being and get rid of (their) disease.

(Those who dream of) flesh, fishes, white garlands, clothes and fruits obtain wealth and get rid of (their) disease.

(Those who see a dream of) entering a big palace, climbing a tree with fruits, riding on an elephant or climbing over a hill obtain wealth and also get rid of (their) disease.

(Those who dream of) crossing over turbulent streams, rivers and seas with turbid water, obtain well-being and also get rid of (their) disease.

The wise should advise that those who see (the dreams of) being bitten by a snake, a leech, or a large bee, would be free from the disease and obtain wealth.

The patient who sees such auspicious dreams should be understood to have a long span of life and the treatment should be carried out for him.

इति सुश्रुतसंहितायां सूत्रस्थाने विपरीताविपरीतस्वप्ननिदर्शनीयो
नामैकोनत्रिंशत्तमोऽध्यायः ॥ २९ ॥

Thus ends the twenty-ninth chapter entitled 'The Unfavourable and Favourable (Messengers and) Dreams' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

S. S. I. 29.

SUGGESTED RESEARCH PROBLEMS

A historical and comparative research into this concept of the messengers, dreams and omens influencing the prognosis of a patient would be interesting.

सूत्रस्थानम्

त्रिंशत्तमोऽध्यायः

पञ्चेन्द्रियार्थविप्रतिपत्तिरध्यायः

Chapter On Bad Omens of the Five Senses

CHAPTER THIRTY
SŪTRA-STHĀNA

Ś. S. I. 30

SUMMARY

Bad omens with regard to the five special organs of senses i.e. hearing (4-6), touch (7-10), taste (11, 12), smell (13, 14/1) and sight (15/2-23) have been described. The bad omens seem to point to some abnormality in the physiological functioning of these sensory organs.

* * *

त्रिंशत्तमोऽध्याय:

Chapter Thirty

1. अथात: पञ्चेन्द्रियार्थविप्रतिपत्तिमध्यायं व्याख्यास्याम: ।। १ ।।

Now we would expound the chapter entitled 'The Bad Omens of the Five Senses'.

2. यथोवाच भगवान् धन्वन्तरि: ।। २ ।।

As it was described by Lord Dhanvantari.

3. INTRODUCTION

शरीरशीलयोर्यस्य प्रकृतेर्विकृतिर्भवेत् ।।
तत्त्वरिष्टं समासेन, व्यासतस्तु निबोध मे ।। ३ ।।

In short, derangement of the nature of the body, mental state and temperament would be the harbingers of death; now hear the same in detail from me.

4-6. BAD OMENS WITH REGARD TO THE ORGAN OF HEARING

श्रृणोति विविधाञ् शब्दान् यो दिव्यानामभावत: ।।
समुद्रपुरमेघानामसंपत्तौ च नि:स्वनान् ।। ४ ।।
तान् स्वनान्नावगृह्णाति मन्यते चान्यशब्दवत् ।।
ग्राम्यारण्यस्वनांश्चापि विपरीतान् श्रृणोति च ।। ५ ।।
द्विषच्छब्देषु रमते सुहृच्छब्देषु कुप्यति ।।
न श्रृणोति च योऽकस्मात्तं ब्रुवन्ति गतायुषम् ।। ६ ।।

He who hears various sounds and celestial voices even when they are not present, or hears the sound of oceans, towns (inhabitations) and of clouds even when they are not there; he who does not hear those sounds (even when they are present) or understands them to be some other sound; he who misunderstands the sounds of village and jungle inhabitations, one for the other; one who is pleased to hear the words of an enemy or becomes angry upon hearing the words of a friend; he who has loss of hearing of sudden onset (without any obvious cause) : life expectancy of such persons is considered to be almost extinct.

7-10. BAD OMENS WITH REGARD TO THE ORGAN OF TOUCH

यस्तूष्णमिव गृह्णाति शीतमुष्णं च शीतवत् ।।
संजातशीतपिडको यश्च दाहेन पीड्यते ।। ७ ।।

उष्णगात्रोऽतिमात्रं च यः शीतेन प्रवेपते ।।
प्रहारान्नाभिजानाति योऽङ्गच्छेदमथापि वा ।। ८ ।।
पांशुनेवावकीर्णानि यश्च गात्राणि मन्यते ।।
वर्णान्यता वा राज्यो वा यस्य गात्रे भवन्ति हि ।। ९ ।।
स्नातानुलिप्तं यं चापि भजन्ते नीलमक्षिकाः ।।
सुगन्धिर्वाऽति योऽकस्मात्तं ब्रुवन्ति गतायुषम् ।। १० ।।

He who feels cold as warmth and warmth as cold; he who has a cold abscess yet feels burning sensation; he who shivers with cold even while his body is excessively hot; he who does not perceive the blows or the cutting of the organs; he who considers the body to be sprinkled with dust; he whose body is discoloured or has striae; he who attracts blue flies even after a bath and anointment; he whose body emits a good odour of sudden onset (without any obvious cause) : his life expectancy is considered to be almost extinct.

11, 12. BAD OMENS WITH REGARD TO THE ORGAN OF TASTE

विपरीतेन गृह्णाति रसान् यश्चोपयोजितान् ।।
उपयुक्ताः क्रमाद्यस्य रसा दोषाभिवृद्धये ।। ११ ।।
यस्य दोषाग्निसाम्यं च कुर्युर्मिथ्योपयोजिताः ।।
यो वा रसान्न संवेत्ति गतासुं तं प्रचक्षते ।। १२ ।।

He who feels the administered *rasas* (substances) to have opposite tastes; or he in whom the *rasas* of different tastes, even though used in a correct order, increase the *doṣas*; he whose *doṣas* and *agni* (metabolic power) are restored to equilibrium even after a wrong use (of substances of different tastes); or he who has a loss of taste sensation : life expectancy of such persons is considered to be almost extinct.

13, 14/1. BAD OMENS WITH REGARD TO THE ORGAN OF SMELL

सुगन्धं वेत्ति दुर्गन्धं दुर्गन्धस्य सुगन्धिताम् ॥
गृह्णीते वाऽन्यथा गन्धं शान्ते दीपे च नीरुजः ॥ १३ ॥
यो वा गन्धं न जानाति गतासुं तं विनिर्दिशेत् ॥

An otherwise healthy person who smells good odour as a bad one and bad odour as a good one; or he who understands odours to be otherwise, and who does not smell the odour produced upon cxtinguishing the wick of the lamp : his life expectancy should be considered to be over.

14/2, 15/1. BAD OMENS WITH REGARD TO THE ORGAN OF PERCEPTION

द्वन्द्वान्युष्णहिमादीनि कालावस्था दिशस्तथा ॥ १४ ॥
विपरीतेन गृह्णाति भावानन्यांश्च यो नरः ॥

The person who percieves the pairs of opposite conditions (or qualities) such as hot and cold, periods of time, directions, and other factors to be opposite (should be considered to have little life expectancy).

15/2-23. BAD OMENS WITH REGARD TO THE ORGAN OF SIGHT

दिवा ज्योतींषि यश्चापि ज्वलितानीव पश्यति ॥ १५ ॥
रात्रौ सूर्यं ज्वलन्तं वा दिवा वा चन्द्रवर्चसम् ॥
अमेघोपप्लवे यश्च शक्रचापतडिद्गुणान् ॥ १६ ॥

तडित्त्वतोऽसितान् यो वा निर्मले गगने घनान् ॥
विमानयानप्रासादैर्यश्च संकुलमम्बरम् ॥ १७ ॥
यश्चानिलं मूर्तिमन्तमन्तरिक्षं च पश्यति ॥
धूमनीहारवासोभिरावृतामिव मेदिनीम् ॥ १८ ॥
प्रदीप्तमिव लोकं च यो वा प्लुतमिवाम्भसा ॥
भूमिमष्टापदाकारां लेखाभिर्यश्च पश्यति ॥ १९ ॥
न पश्यति सनक्षत्रां यश्च देवीमरुन्धतीम् ॥
ध्रुवमाकाशगङ्गां वा तं वदन्ति गतायुषम् ॥ २० ॥
ज्योत्स्नादर्शोष्णतोयेषु छायां यश्च न पश्यति ॥
पश्यत्येकाङ्गहीनां वा विकृतां वाऽन्यसत्त्वजाम् ॥ २१ ॥
श्वकाककङ्कगृध्राणां प्रेतानां यक्षरक्षसाम् ॥
पिशाचोरगनागानां भूतानां विकृतामपि ॥ २२ ॥
यो वा मयूरकण्ठाभं विधूमं वह्निमीक्षते ॥
आतुरस्य भवेन्मृत्युः स्वस्थो व्याधिमवाप्नुयात् ॥ २३ ॥

He who sees luminary bodies[1] as if ablaze in the day or the sun shining in the night, or sees the sun in the day to have lustre like that of the moon;

He who sees the rainbow, lightning and the like in a cloudless sky; or he who sees dark and thundering clouds in a clear sky;

He who sees the sky to be full of *vimānas* (aerial cars), chariots and palaces; he who sees the air and space embodied;

He who sees the earth as if covered with smoke, dew and linen; he who sees the whole world burning or as if inundated with water;

He who sees the earth to be marked by lines resembling eight footed structures (such as a spider);

Or he who does not see *Arundhatī* goddess along with other stars, polar stars or the milky way : his life is said to be drawing to a close.

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[1] Stars, planets etc.

He who does not see his own shadow in the moonlight, the mirror, the sun or in the water; he who sees (his reflection) to be without some part or to be deformed or similar to that of some other being;

Or else (he who sees his reflection) as those of dogs, crows, herons, vultures, ghosts, divine spirits, demons, evil spirits, cobras and snakes and deformed reflections of other beings;

He who sees smokeless fire having colour like that of the neck of a peacock; if such a person is a patient, he dies and if he is otherwise healthy, he becomes sick.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने पञ्चेन्द्रियार्थविप्रतिपत्तिर्नाम
त्रिंशोध्यायः ॥ ३० ॥

Thus ends the thirtieth chapter entitled 'Bad Omens of the Five Senses' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

S. S. I. 30

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study of this concept of abnormalities in the functioning of the five sensory organs would throw light on many facts.
2. It may be possible to correlate some of the conditions described in this chapter with the clinical conditions as known today.

* * *

सूत्रस्थानम्

एकत्रिंशत्तमोऽध्यायः

छायाविप्रतिपत्तिरध्यायः

Chapter On The Bad Omens of Complexions

CHAPTER THIRTY-ONE
SŪTRA-STHĀNA

Ś. S. I. 31

SUMMARY

The features which indicate imminent death have been described in this chapter. These features could be in the complexion (3,4) of the patient in general, in his lips (5), teeth (6), tongue (7), nose (8), eyes (9), hairs (10), or abnormality in different physiological functions (11, 16) of the body. Bleeding (17), oedema (19), respiratory disorders (20-22) and other facial manifestations (22-26) could also be the harbingers of death. Irregularities in the treatment (30) could also forecast death.

एकत्रिंशत्तमोऽध्यायः ।

Chapter Thirty-one

1. अथातश्छायाविप्रतिपत्तिमध्यायं व्याख्यास्यामः ।। १ ।।

Now we would expound the chapter entitled 'The Bad Omens of Complexions'[1,2]'.

2. यथोवाच भगवान् धन्वन्तरिः ।। २ ।।

As it was described by Lord Dhanvantari.

3, 4. LOSS OF COMPLEXION

श्यावा लोहितिका नीला पीतिका वाऽपि मानवम् ।।
अभिद्रवन्ति यं छायाः स परासुरसंशयम् ।। ३ ।।
हीरपक्रमते यस्य प्रभास्मृतिधृतिश्रियः ।।
अकस्माद्यं भजन्ते वा स गतायुरसंशयम् ।। ४ ।।

That person who is smitten with the black, red, blue or yellow complexion should without doubt be considered dead.

That person who has suddenly lost conciousness about modesty or who is bestowed with lustre[3], memory, firm will, power and grace[4] suddenly should without doubt be considered dead[5].

5. FALLING OF LIP

यस्याधरौष्ठः पतितः क्षिप्तश्चोर्ध्वं यथोत्तरः ।।
उभौ वा जाम्बवाभासौ दुर्लभं तस्य जीवितम् ।। ५ ।।

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[1] *Chāyā* : complexion (lustre and colour)

[2] *Varṇa* : colour

[3] *Prabhā* : lustre

[4] *Śrī* : grace

[5] Dalhaṇa has described five types of *chāyā* and seven types of *prabhā* etc.

That person, whose lower lip has dropped down, and the upper one is tilted up, or both lips look like (ripe) black berry fruit[1]; it is difficult for him to live.

6. TEETH

आरक्ता दशना यस्य श्यावा वा स्युः पतन्ति वा ।।
खञ्जनप्रतिमा वाऽपि तं गतायुषमादिशेत् ।। ६ ।।

Life expectancy of the person whose teeth have become slightly reddish or blackish, are falling or even are (black) like *khañjana*, is said to have drawn to a close.

7. TONGUE

कृष्णा स्तब्धाऽवलिप्ता वा जिह्वा शूना च यस्य वै ।।
कर्कशा वा भवेद्यस्य सोऽचिराद्विजहात्यसून् ।। ७ ।।

That person, whose tongue has become black, rigid, coated swollen or rough, meets his end without delay.

8. NOSE

कुटिला स्फुटिता वाऽपि शुष्का वा यस्य नासिका ।।
अवस्फूर्जंति मग्ना वा न स जीवति मानवः ।। ८ ।।

That person whose nose is crooked, cracked or dry or which makes a noise or which is sunk, that person does not live long.

9. EYES

संक्षिप्ते विषमे स्तब्धे रक्ते स्रस्ते च लोचने ।।
स्यातां वा प्रस्नुते यस्य स गतायुर्नरो ध्रुवम् ।। ९ ।।

That person whose eyes are contracted, uneven, fixed, red, hanging down or are full of copious lacrimation, that man certainly becomes dead.

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1. Bluish black or cyanotic.
2. Musical instrument. Some interpret it as a bird.

10.
HAIRS

केशाः सीमन्तिनो यस्य संक्षिप्ते विनते भ्रुवौ ॥
लुण्डन्ति चाक्षिपक्ष्माणि सोऽचिराद्याति मृत्यवे ॥ १० ॥

That person whose hairs present parting lines or whose eyebrows become contracted and drooping or whose eyelashes have dropped off, dies quickly.

11.
LOSS OF SWALLOWING REFLEX

नाहरत्यन्नमास्यस्थं न धारयति यः शिरः ॥
एकाग्रदृष्टिर्मूढात्मा सद्यः प्राणान् जहाति सः ॥ ११ ॥

That person who can neither swallow the food placed in his mouth, nor keep his head steady, or who being stupefied has a fixed stare, loses his life very quickly.

12.
FAINTING

बलवान् दुर्बलो वाऽपि संमोहं योऽधिगच्छति ॥
उत्थाप्यमानो बहुशस्तं पक्वं भिषगादिशेत् ॥ १२ ॥

The physician should foretell him to be ready (to meet death), who, whether strong or weak, gets fainting inspite of being raised up again and again.

13.
POSTURE

उत्तानः सर्वदा शेते पादौ विकुरुते च यः ॥
विप्रसारणशीलो वा न स जीवति मानवः ॥ १३ ॥

One who always sleeps supine or who constantly keeps the lower limbs in a crooked or stretched out position, does not live long.

14.
COLD BODY WITH IRREGULAR RESPIRATION

शीतपादकरोच्छ्वासश्छिन्नोच्छ्वासश्च यो भवेत् ॥
काकोच्छ्वासश्च यो मर्त्यस्तं धीरः परिवर्जयेत् ॥ १४ ॥

One whose feet, hands and breath become cold and whose respirations become irregularly interrupted[1] or appear like that of a crow (stertorous type), such a person should be discarded (from treatment) by the conscientious.

15. SLEEP

निद्रा न छिद्यते यस्य यो वा जागर्ति सर्वदा ।।
मुह्येद्वा वक्तुकामश्च प्रत्याख्येयः स जानता ।। १५ ।।

One whose sleep cannot be interrupted or who is constantly waking and who faints whenever he tries to speak, should be refused treatment by the intelligent.

16. TALKING WITH GHOSTS

उत्तरौष्ठं च यो लिह्यादुत्कारांश्च करोति यः ।।
प्रेतैर्वा भाषते सार्धं प्रेतरूपं तमादिशेत् ।। १६ ।।

One who licks the upper lip and who keeps on belching or who talks with ghosts should be considered to be a ghost (dead) himself.

17. BLEEDING

खेभ्यः सरोमकूपेभ्यो यस्य रक्तं प्रवर्तते ।।
पुरुषस्याविषार्तस्य सद्यो जह्यात् स जीवितम् ।। १७ ।।

A person even though not suffering from poisoning but who is bleeding through the orifices of the body and from the pores of the hair[2] too, loses his life soon.

18. OESOPHAGEAL REGURGITATION OR HIATUS HERNIA

वाताष्ठीला तु हृदये यस्योर्ध्वमनुयायिनी ।।
रुजान्नविद्वेषकरी स परासुरसंशयम् ।। १८ ।।

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[1] Cheyne stokes type

[2] Petechiae.

One, in whom the *vātika* lump while travelling up in the precordial region produces pain and aversion to food, should undoubtedly be considered to be approaching death.

19. OEDEMA

अनन्योपद्रवकृतः शोफः पादसमुत्थितः ॥
पुरुषं हन्ति, नारीं तु मुखजो, गुह्यजो द्वयम् ॥ १९ ॥

Oedema which is not due to the complication of another disease, kills the man if it starts from the feet, and the woman if (it starts) from the face, and both if from the genital region.

20. THE BRONCHITIC

अतिसारो ज्वरो हिक्का छर्दिः शूनाण्डमेढ्रता ॥
श्वासिनः कासिनो वाऽपि यस्य तं क्षीणमादिशेत् ॥ २० ॥

If the asthmatic and/or the bronchitic gets diarrhoea, fever, hiccough, vomiting, and swelling in the testes and penis, he should be considered to be on the verge of death.

21. SWEATING AND RESPIRATORY DISORDERS

स्वेदो दाहश्च बलवान् हिक्का श्वासश्च मानवम् ॥
बलवन्तमपि प्राणैर्वियुञ्जन्ति न संशयः ॥ २१ ॥

Excessive sweating and burning sensation, hiccough and dyspnoea, if present even in a strong person, take away his life undoubtedly.

22-26. FACIAL AND OTHER FEATURES OF IMMINENT DEATH

श्यावा जिह्वा भवेद्यस्य सव्यं चाक्षि निमज्जति ॥
मुखं च जायते पूति यस्य तं परिवर्जयेत् ॥ २२ ॥

वक्त्रमापूर्यतेऽश्रूणां स्विद्यतश्चरणावुभौ ॥
चक्षुश्चाकुलतां याति यमराष्ट्रं गमिष्यतः ॥ २३ ॥

अतिमात्रं लघूनि स्युर्गात्राणि गुरुकाणि वा ॥
यस्याकस्मात् स विज्ञेयो गन्ता वैवस्वतालयम् ॥ २४ ॥

पङ्कमत्स्यवसातैलघृतगन्धांश्च ये नराः ॥
मृष्टगन्धांश्च ये वान्ति गन्तारस्ते यमालयम् ॥ २५ ॥
यूका ललाटमायान्ति बलिं नाश्नन्ति वायसाः ॥
येषां चापि रतिर्नास्ति यातारस्ते यमालयम् ॥ २६ ॥

One whose tongue becomes blackish, whose left eye becomes sunken and whose mouth has putrid odour, should be discarded (from treatment).

One who is shortly going to the kingdom of *Yama* (i. e. is dying) gets his mouth filled with tears, sweats (profusely) from both feet and has restless eyes.

One whose parts of the body suddenly become excessively light or heavy, should be known to be going to *Yama's* abode (death).

Persons who have odours of mud, fish, fat, oil or *ghṛta* and those who emit mixed odours should be known to be going to *Yama's* abode.

Those in whose forehead lice appear or whose sacrificial offerings are not eaten by the crows and who are continuously restless, are on the way to *Yama's* abode (are dying).

27-29. THE WEAK HAS WORST PROGNOSIS

ज्वरातिसारशोफाः स्युर्यस्यान्योन्यावसादिनः ॥
प्रक्षीणबलमांसस्य नासौ शक्यश्चिकित्सितुम् ॥ २७ ॥
क्षीणस्य यस्य क्षुत्तृष्णे हृद्यैर्मिष्टैर्हितैस्तथा ॥
न शाम्यतोऽन्नपानैश्च तस्य मृत्युरुपस्थितः ॥ २८ ॥
प्रवाहिका शिरःशूलं कोष्ठशूलं च दारुणम् ॥
पिपासा बलहानिश्च तस्य मृत्युरुपस्थितः ॥ २९ ॥

A person who has fever, diarrhoea and oedema as complications of one another in addition to the loss of strength and wasting of muscles, is not amenable to treatment (as he would soon die).

An emaciated person, whose appetite and thirst are not quenched by delicious sweet and beneficial foods and drinks, should be known to be nearing death.

One who has severe dysentry, headache and severe abdominal colic and also thirst and loss of strength, is likely to die soon.

30. IRREGULAR TREATMENT

विषमेणोपचारेण कर्मभिश्च पुराकृतैः ॥
अनित्यत्वाच्च जन्तूनां जीवितं निधनं व्रजेत् ॥ ३० ॥

Contradictory treatment, (bad) deeds of the previous lives and the frail[1] nature of living beings account for their death.

31, 32. GHOSTS

प्रेता भूताः पिशाचाश्च रक्षांसि विविधानि च ॥
मरणाभिमुखं नित्यमुपसर्पन्ति मानवम् ॥ ३१ ॥

तानि भेषजवीर्याणि प्रतिघ्नन्ति जिघांसया ॥
तस्मान्मोघाः क्रिया सर्वा भवन्त्येव गतायुषाम् ॥ ३२ ॥

Various spirits, ghosts, evil souls and demons haunt daily the man who is nearing death.

Those (various spirits, etc) with a desire to kill, destroy the potency of medicines and hence all treatments become ineffective in those whose life expectancy has been exhausted.

इति सुश्रुतसंहितायां सूत्रस्थाने छायाविप्रतिपत्तिनर्मैक-
त्रिशत्तमोऽध्यायः ॥ ३१ ॥

Thus ends the thirty-first chapter entitled 'Bad Omens of Complexions' of *Sūtra-Sthāna* of *Suśruta Saṁhitā.*

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[1] Inevitable destructibility, non-eternity.

S. S. I. 31.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative research into these various signs and symptoms which indicate imminent death would be worthwhile from the point of view of history of medicine.

2. It may be possible to correlate some of the conditions described in this chapter with modern clinical terminology.

सूत्रस्थानम्

द्वात्रिंशत्तमोऽध्यायः

स्वभावविप्रतिपत्तिरध्यायः

Chapter on The Bad Omens of the Natural Constitution

CHAPTER THIRTY-TWO
SŪTRA-STHĀNA

S. S. I. 32.

SUMMARY

This chapter describes the changes which appear in the parts and organs (3) of the patient indicating a fatal outcome. It also deals at some length with certain signs (4-6) which indicate a similar fatal result.

* * *

द्वात्रिंशत्तमोऽध्यायः

Chapter Thirty-two

1. अथातः स्वभावविप्रतिपत्तिमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Bad Omens of the Natural Constitution'.

2. यथोवाच भगवान् धन्वन्तरिः । २ ॥

As it was described by Lord Dhanvantari.

3. CHANGES INDICATING A FATAL OUTCOME

स्वभावसिद्धानां शरीरैकदेशानामन्याभावित्वं मरणाय। तद्यथा—शुक्लानां कृष्णत्वं, कृष्णानां शुक्लता, रक्तानामन्यवर्णत्वं, स्थिराणां मृदुत्वं, मृदूनां स्थिरता, चलानामचलत्वम्, अचलानां चलता, पृथूनां संक्षिप्तत्वं, संक्षिप्तानां पृथुता, दीर्घाणां ह्रस्वत्वं, ह्रस्वानां दीर्घता, अपतनधर्मिणां पतनधर्मित्वं, पतनधर्मिणामपतनधर्मित्वमकस्मात्, शैत्यौष्ण्यस्नैग्ध्यरौक्ष्यप्रस्तम्भवैवर्ण्यावसादनं चाङ्गानाम् ॥ ३ ॥

An abnormal deviation from the inborn normal characteristics of different parts of the body indicates a fatal outcome. They are as follows :—

Sudden change of white into black[1], black into white[2], red into another colour[3], hard into soft[4], soft into hard[5], movable into immovable[6], immovable into movable[7], wide into narrow[1], naorrw into wide[2], long into short[3], short into long[4], falling off of those which should not fall[5], non-falling of those which should fall[6], and cooling[7], warming[8], getting slimy[9], dryness[10], fixity or a change in the colour or loss of power of different parts of the body.

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[1] Such as the sclera and the enamel of teeth *(Ḍalhaṇa)*.

[2] Such as the hair and the cornea *(Ḍalhaṇa)*.

[3] Such as bluish discolouration of the lips, the tongue, the palate, etc. *(Ḍalhaṇa)*.

[4] Such as the nails, the teeth (*Ḍalhaṇa*).

[5] Such as the muscles and other soft tissues of the body (*Ḍalhaṇa*).

[6] Such as the tongue and the pulsating vessels (*Ḍalhaṇa*).

[7] Such as the muscles and the bones, etc. *(Ḍalhaṇa)*.

4-6. SIGNS INDICATING A FATAL OUTCOME

स्वेभ्यः स्थानेभ्यः शरीरैकदेशानामवस्रस्तोत्क्षिप्तभ्रान्तावक्षिप्तपतितविमुक्तनिर्गतान्तर्गतगुरुलघुत्वानि, प्रवालवर्णव्यङ्गप्रादुर्भावो वाऽप्यकस्मात्, सिराणां च दर्शनं ललाटे, नासावंशे वा पिडकोत्पत्तिः, ललाटे वा प्रभातकाले स्वेदः, नेत्ररोगाद्विना वाऽश्रुप्रवृत्ति, गोमयचूर्णप्रकाशस्य वा रजसो दर्शनमुत्तमाङ्गे, निलयनं वा कपोतकङ्ककाकप्रभृतीनां, मूत्रपुरीषवृद्धिरभुञ्जानानां, तत्प्रणाशो वा भुञ्जानानां, स्तनमूलहृदयोरःसु च शूलोत्पत्तयः, मध्ये शूनत्वमन्तेषु परिम्लायित्वं विपर्ययो वा, तथाऽर्धाङ्गे श्वयथुः शोषोऽङ्गपक्षयोर्वा, नष्टहीनविकलविकृतस्वरता वा, विवर्णपुष्पप्रादुर्भावो वा दन्तमुखनखशरीरेषु, यस्य वाऽप्सु कफपुरीषरेतांसि निमज्जन्ति, यस्य वा दृष्टिमण्डले भिन्नविकृतानि रूपाण्यालोक्यन्ते, स्नेहाभ्यक्तकेशाङ्ग इव यो भाति, यश्च दुर्बलो भक्तद्वेषातिसाराभ्यां पीड्यते, कासमानश्च तृष्णाभिभूतः, क्षीणश्छर्दिभक्तद्वेषयुक्तः सफेनपूयरुधिरोद्वामी हतस्वरः शूलाभिपन्नश्च मनुष्यः, शूनकरचरणवदनः क्षीणोऽन्नद्वेषी स्रस्तपिण्डकांसपाणिपादो ज्वरकासाभिभूतः, यस्तु

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1. Such as the forehead and the chest.
2. Such as the pupil (dilatation) and the nails (clubbing).
3. Such as the eyes and the upper extremeties.
4. Such as the neck.
5. Such as hair, nails etc.
6. Such as sweat, urine and faeces.
7. Cooling of the palms, the soles and breath (*Ḍalhaṇa*).
8. Warming of blown air (*Ḍalhaṇa*).
9. Such as the hair and the skin getting slimy even without the application of oil (*Ḍalhaṇa*).
10. Dryness of the cornea.

पूर्वाह्णे भुक्तमपराह्णे छर्दयत्यविदग्धमतिसार्यते वा स श्वासान्म्रियते, बस्तवद्विलपन् यश्च भूमौ पतति स्रस्तमुष्कः, स्तब्धमेढ्रो भग्नग्रीवः प्रनष्टमेहनश्च मनुष्यः, प्राग्विशुष्यमाणहृदय आर्द्रशरीरः, यश्च लोष्टं लोष्टेनाभिहन्ति काष्ठं काष्ठेन, तृणानि वा छिनत्ति, अधरोष्ठं दशति, उत्तरोष्ठं वा लेढि, आलुञ्चति वा कर्णौ केशांश्च, देवद्विजगुरुसुहृद्वैद्यांश्च द्वेष्टि, यस्य वक्रानुवक्रगा ग्रहा गर्हितस्थानगताः पीडयन्ति जन्मर्क्ष वा, यस्योल्काशनिभ्यामभिहन्यते होरा वा, गृहदारशयनासनयानवाहनमणिरत्नोपकरणगर्हितलक्षणनिमित्तप्रादुर्भावो वेति ॥ ४ ॥

भवन्ति चात्र—

चिकित्स्यमानः सम्यक् च विकारो योऽभिवर्धते ॥
प्रक्षीणबलमांसस्य लक्षणं तद्गतायुषः ॥ ५ ॥
निवर्तते महाव्याधिः सहसा यस्य देहिनः ॥
न चाहारफलं यस्य दृश्यते स विनश्यति ॥ ६ ॥

Drooping[1], upward movement[1], wandering[2], downward movement[2], falling down[3], loosening[4], protrusion[5], indrawing[6], becoming heavy[7] or light[8] of different parts of the body from their own positions (indicates a fatal outcome). Or else, sudden appearance of coral coloured[9] spots, appearance of veins[10] as well on the forehead, appearance of boils on the ridge of the nose, sweating on the forehead in the morning[11], or shedding of tears without any eye disease, appearance of cowdung powder like dust on the head, perching of pigeons, herons, crows, etc. (on the head), an increase in the urinary and faecal output in persons taking only a little amount of food or decrease in those who are taking their usual meals, appearance of colics over the base of the breast, heart or in the chest, swelling in the middle and thinning at the ends[1] or vice versa, or oedema of half of the body, emaciation of a part or of half of the body, or loss of voice or its thinning, inarticulate speech or hoarseness of voice and discoloured spot-like appearances on the teeth, the face, the nails and the body (indicate a fatal outcome).

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[1] Such as the eyebrows, eyelids etc. (*Dalhaṇa*).

[2] Such as the eyeball (*Dalhaṇa*).

[3] Such as the neck and the head (*Dalhaṇa*).

[4] Such as of the joints (*Dalhaṇa*).

[5] Such as the tongue, the eyes (*Dalhaṇa*).

[6] Such as the tongue, the eyes and the nose (*Dalhaṇa*).

[7] Such as the eyes or the eyelids (*Dalhaṇa*).

[8] Such as the arms and the head (*Dalhaṇa*).

[9] S.S.II. 13. 45/2, 46.

[10] Coral coloured (*Dalhaṇa*).

[11] As in '*Pralepa jvara*', a type of fever (*Dalhaṇa*).

One whose phlegm, faeces and semen[2] sink in water; one who sees distorted and deformed features in his vision; one whose hair and body appear as if besmeared with oil; a weak person who suffers from an aversion to food and diarrhoea; a bronchitic who also suffers from an excessive thirst; an emaciated person who suffers from emesis and a dislike for food; a person who vomits frothy pus and blood, has aphasia and is having colicky pain; an emaciated person having swelling of hands, feet and face, dislike for food, flaccidity of the calf muscles, shoulders, hands and feet, and is suffering from fever and cough; one who vomits in the afternoon all that was eaten in the forenoon and who passes stools of undigested food, dies of respiratory trouble.

One who rolls on the ground due to (traumatic) testicular displacement and is bleating like a goat, one whose penis has become flaccid and the neck has dropped; one who has developed anuria; one whose wet body starts drying from the precordial region first;

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[1] In the limbs (*Ḍalhaṇa*).

[2] All three should sink in water, not one or two only (*Ḍalhaṇa*).

One who strikes a clod of earth with another clod, a piece of wood with another piece of wood, tears straws, bites the lower lip and licks the upper lip, attempts to pull out the ears and the hairs; one who hates gods, *brāhmaṇas,* teachers, friends and physicians; one whose retrogradely moving and somewhat obliquely moving planets occupy unfavourable positions and produce calamity in the birth stars[1]; one whose horoscope is afflicted by falling of stars and thunders; one in whose house, wife, bed, seat, vehicle, riding animal, gems, jewels and sundries, inauspicious signs manifest themselves; (these indicate a fatal outcome in him).

The following (verses) have been quoted in this context :

When inspite of appropriate treatment, the disease gets aggravated, there is a marked loss of strength and wasting of muscles and the person should be considered to be heading for death.

A person whose fulminating disease suddenly disappears, but intake of food still does not produce any beneficial effect on him, is sure to die.

7. EPILOGUE

एतान्यरिष्टरूपाणि सम्यग् बुध्येत यो भिषक् ।।
साध्यासाध्यपरीक्षायां स राज्ञः संमतो भवेत् ।। ७ ।।

The physician who understands these bad omens properly is given recognition by the king for the examination of the curables and the incurables.

इति सुश्रुतसंहितायां सूत्रस्थाने स्वभावविप्रतिपत्तिर्नाम
द्वात्रिंशोऽध्यायः ।। ३२ ।।

Thus ends the thirty-second chapter entitled 'The Bad Omens of the Natural Constitution' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

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[1] Astrology may be consulted for explanation of these words.

S. S. I. 32.

SUGGESTED RESEARCH PROBLEMS

A comparative, historical and academic study could be undertaken regarding the premonitary changes and signs indicating a fatal outcome between those mentioned in this chapter and the ones available in other ancient systems of medicine and also between these and the modern medicine.

सूत्रस्थानम्

त्रयस्त्रिंशत्तमोऽध्यायः

अवारणीयोऽध्यायः

Chapter on the Untreatable Diseases

CHAPTER THIRTY-THREE
SŪTRA-STHĀNA

S. S. I. 33

SUMMARY

This chapter deals with those diseases which become untreatable (3), except with the help of *rasāyana* treatment, because of the associated complications. The eight serious diseases–*vātika* diseases, abnormral urinary discharges, leprosy, piles, fistulae, calculi, malpresentations and *ūdara* (abdominal enlargements) have been considered (4,5/1). The complications in general (5/2,6) which show that a fatal outcome is certain and which indicate that treatment should therefore be discarded have been given. Similar untreatable complications of each of the eight diseases have been enumerated (7-14). Later, a list of the untreatable complications associated with fever (15-18), tuberculosis (20), tumour (21), internal abscess (22), anaemia (23), haemorrhage (24), weakness (25), and epilepsy (26) have been mentioned.

त्रयस्त्रिंशत्तमोऽध्यायः

Chapter Thirty-Three

1. अथातोऽवारणीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Untreatable (Diseases)'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. INTRODUCTION

उपद्रवैस्तु ये जुष्टा व्याधयो यान्त्यवार्यताम् ॥
रसायनाद्विना वत्स ! तान् शृण्वेकमना मम ॥ ३ ॥

My son ! Please listen to me attentively as I discourse about those diseases which become untreatable, except with the help of *rasāyana* treatment, because of the associated complications.

4,5/1. THE EIGHT SERIOUS DISEASES

वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरम् ॥
अश्मरी मूढगर्भश्च तथैवोदरमष्टमम् ॥ ४ ॥
अष्टावेते प्रकृत्यैव दुश्चिकित्स्या महागदाः ॥

Diseases caused by exclusively vitiated *vāta*, abnormal urinary discharges, skin diseases (including leprosy), piles, fistulae, calculi, malpresentations and *udara* (abdominal enlargements) the eighth one;

These eight serious diseases by nature are just difficult to treat.

5/2,6. COMPLICATIONS IN GENERAL

प्राणमांसक्षयः शोषस्तृष्णाच्छर्दिर्ज्वरस्तथा ॥ ५ ॥
अतीसारश्च मूर्च्छा च हिक्का श्वासस्तथैव च ॥
एतैरुपद्रवैर्जुष्टान् सर्वानेव विवर्जयेत् ॥ ६ ॥

All (diseases) associated with the complications of lowered vitality, muscle wasting, cachexia, thirst, vomiting, fever, diarrhoea, unconsciousness, hiccough and dyspnoea should be discarded (from treatment).

7. THE UNTREATABLE COMPLICATIONS OF *VĀTIKA* DISEASES

शूनं सुसत्वचं भग्नं कम्पाध्माननिपीडितम् ।
नरं रुजार्तमन्तश्च वातव्याधिर्विनाशयेत् ॥ ७ ॥

A disease caused exclusively by vitiated *vāta*, if complicated with oedema, numbness of the skin, fracture, tremors, tympanitis and severe internal pain, proves to be fatal.

8. THE UNTREATABLE COMPLICATIONS OF URINARY DISORDERS

यथोक्तोपद्रवाविष्टमतिप्रस्रुतमेव वा ।
पिडकापीडितं गाढं प्रमेहो हन्ति मानवम् ॥ ८ ॥

Those urinary disorders which are associated with the complications as described, which have excessive urinary discharge and also have too many boils kill a man.

9. THE UNTREATABLE COMPLICATIONS OF LEPROSY

प्रभिन्नप्रस्रुताङ्गं च रक्तनेत्रं हतस्वरम् ।
पञ्चकर्मगुणातीतं कुष्ठं हन्तीह कुष्ठिनम् ॥ ९ ॥

Leprosy (and other skin diseases) complicated with cracked or oozing body parts, blood-shot eyes and loss of voice, and which are not amenable to *pañcakarma* treatment kill the leprotic patient.

10. THE UNTREATABLE COMPLICATIONS OF PILES

तृष्णारोचकशूलार्तमतिप्रस्रुतशोणितम् ॥
शोफातीसारसंयुक्तमर्शोव्याधिर्विनाशयेत् ॥ १० ॥

Haemorrhoidal disease would cause death if associated with thirst, anorexia, colicky pain, excessive blood loss, oedema and diarrhoea.

11. THE UNTREATABLE COMPLICATIONS OF FISTULAE

वातमूत्रपुरीषाणि क्रिमयः शुक्रमेव च ॥
भगन्दरात् प्रस्रवन्ति यस्य तं परिवर्जयेत् ॥ ११ ॥

When a patient (suffering from fistula-in-ano) passes air, urine, faeces, worms or semen through the fistulous track, he should be refused treatment (because of the bad prognosis).

12. THE UNTREATABLE COMPLICATIONS OF CALCULUS DISEASE

प्रशूननाभिवृषणं रुद्धमूत्रं रुगन्वितम् ॥
अश्मरी क्षपयत्याशु सिकताशर्करान्विता ॥ १२ ॥

The calculus disease soon kills if associated with swelling of the navel and the scrotum, or with retention of urine, pain and sandy gravel.

13. THE UNTREATABLE COMPLICATIONS OF MALPRESENTATION

गर्भकोषपरासङ्गो मक्कल्लो योनिसंवृतिः ॥
हन्यात् स्त्रियं मूढगर्भे यथोक्ताश्चाप्युपद्रवाः ॥ १३ ॥

Retention of amniotic membranes or placenta, afterpains and contraction of the birth canal would kill a woman with malpresentation as also other complications as described.

14. THE UNTREATABLE COMPLICATIONS OF UDARA DISEASE[1]

पार्श्वभङ्गान्नविद्वेषशोफातीसारपीडितम् ॥
विरिक्तं पूर्यमाणं च वर्जयेदुदरार्दितम् ॥ १४ ॥

One afflicted with *udara* disease should be discarded if he is suffering from tearing pain in the flanks, dislike for food, oedema, diarrhoea and distension which recurs soon after evacuation.

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[1] Abdominal enlargements, ascites in particular.

15-18. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH PYREXIA

यस्ताम्यति विसंज्ञश्च शेते निपतितोऽपि वा ॥
शीतार्दितोऽन्तरुष्णश्च ज्वरेण म्रियते नरः ॥ १५ ॥
यो हृष्टरोमा रक्ताक्षो हृदि संघातशूलवान् ॥
नित्यं वक्त्रेण चोच्छ्वस्यात्तं ज्वरो हन्ति मानवम् ॥ १६ ॥
हिक्काश्वासपिपासार्तं मूढं विभ्रान्तलोचनम् ॥
संततोच्छ्वासिनं क्षीणं नरं क्षपयति ज्वरः ॥ १७ ॥
आविलाक्षं प्रताम्यन्तं निद्रायुक्तमतीव च ॥
क्षीणशोणितमांसं च नरं नाशयति ज्वरः ॥ १८ ॥

A patient suffering from fever who swoons, loses consciousness, sleeps and/or falls down, feels chill internally but warmth (externally) dies soon.

Fever kills that man who has horripilation, blood shot eyes, severe pain in the precordium as (if pressed) by a heavy weight and who always breathes through the mouth.

Fever kills an emaciated man if he is suffering from hiccough, dyspnoea and thirst, is in stupor, has rolling eyes and is constantly suffering from breathlessness.

Fever kills a person having turbid eyes, who faints repeatedly, who seems to be in deep sleep and whose blood has become depleted and muscles wasted.

19. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH DIARRHOEA

श्वासशूलपिपासार्तं क्षीणं ज्वरनिपीडितम् ॥
विशेषेण नरं वृद्धमतीसारो विनाशयेत् ॥ १९ ॥

Diarrhoea would kill one suffering from breathlessness, colic, thirst, cachexia and fever, especially if he is an old person.

20. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH TUBERCULOSIS

शुक्लाक्षमन्नद्वेष्टारमूर्ध्वश्वासनिपीडितम् ॥
कृच्छ्रेण बहु मेहन्तं यक्ष्मा हन्तीह मानवम् ॥ २० ॥

Tuberculosis kills a man who has whitened eyes, dislike for food, has laboured breathing and who passes urine frequently and with difficulty.

21. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH GULMA

श्वासशूलपिपासान्नविद्वेषग्रन्थिमूढताः ॥
भवन्ति दुर्बलत्वं च गुल्मिनो मृत्युमेष्यतः ॥ २१ ॥

One possessing a gaseous tumour (*gulma*), when he is about to die, develops breathlessness, colic, thirst, dislike for food, apparent disappearance of the tumour and weakness.

22. THE UNTREATABLE COMPLICATIONS OF AN ABSCESS (VIDRADHI)

आध्मातं बद्धनिष्यन्दं छर्दिहिक्कातृडन्वितम् ॥
रुजाश्वाससमाविष्टं विद्रधिर्नाशयेन्नरम् ॥ २२ ॥

An abscess would kill a person having distention (of the abdomen), stoppage of the discharge, vomiting, hiccup, thirst, pain and breathlessness.

23. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH ANAEMIA

पाण्डुदन्तनखो यश्च पाण्डुनेत्रश्च मानवः ॥
पाण्डुसंघातदर्शी च पाण्डुरोगी विनश्यति ॥ २३ ॥

A patient suffering from anaemia dies when his teeth and nails become pale, as well as the man whose eyes get pale, as also one who sees a host of pale things.

24. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH HAEMORRHAGE

लोहितं छर्दयेद्यस्तु बहुशो लोहितेक्षणः ।।
रक्तानां च दिशां द्रष्टा रक्तपित्ती विनश्यति ।। २४ ।।

A patient of haemorrhagic disorders dies when he vomits blood profusely, has blood-shot eyes and who visualises red colour on all sides.

25. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH CACHEXIA

अवाङ्मुखस्तून्मुखो वा क्षीणमांसबलो नरः ।।
जागरिष्णुरसंदेहमुन्मादेन विनश्यति ।। २५ ।।

A patient suffering from insanity dies without any doubt, if he (constantly) keeps his face pointing downwards or upwards and is cachectic, has lost vitality and is constantly awake.

26. THE UNTREATABLE COMPLICATIONS ASSOCIATED WITH EPILEPSY

बहुशोऽपस्मरन्तं तु प्रक्षीणं चलितभ्रुवम् ।।
नेत्राभ्यां च विकुर्वाणमपस्मारो विनाशयेत् ।। २६ ।।

Epilepsy would kill (a person) having fits repeatedly, who is extremely weak, whose eyebrows are moving and whose eyes are rolling abnormally.

इति श्रीसुश्रुतसंहितायां सूत्रस्थानेऽवारणीयो नाम
त्रयस्त्रिंशत्तमोऽध्यायः ।। ३३ ।।

Thus ends the thirty-third chapter entitled 'The Untreatable (Diseases)' of *Sūtra-Sthāna* of *Suśruta Saṁhitā.*

S. S. I. 33

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study of these complications associated with the eight serious diseases and other conditions mentioned in this chapter which indicate a fatal outcome, might be revealing.

2. Clinical correlation of many of the conditions described in this chapter is possible and should be done to improve the history of medicine.

◆

S. S. I. 23

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study of these complications associated with the eight serious diseases and other conditions mentioned in this chapter which indicate a fatal outcome, might be rewarding.

2. Clinical correlation of many of the treatments described in this chapter is possible and should be done to improve the history of medicine.

सूत्रस्थानम्

चतुस्त्रिंशत्तमोऽध्यायः

युक्तसेनीयोध्यायः

Chapter On The Well Equipped Army

CHAPTER THIRTY-FOUR
SŪTRA-STHĀNA

S. S. I. 34

SUMMARY

This chapter deals with the ethics of military surgery and king's importance in a war. The king as well as his army was to be protected from poisoning by the enemy (3-6/1). They were also to be protected from external, and *doṣika* causes (6/2-8/1). Importance of the priest (8/2, 9/1) and dangers resulting from king's death (9/2, 10/1) were stressed. The king deserved supreme protection (10/2-12/1). The surgeon's duties in an army camp (12/2-14/1) were recognised.

The four pillars of treatment (15/2, 16/1) were considered to be the good clinician (16/2-21/1), the patient (21/2, 22/1), the medicine (22/2, 23) and the nursing attendant (24).

◆

चतुस्त्रिंशत्तमोऽध्यायः

Chapter Thirty-Four

1. अथातो युक्तसेनीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Well Equipped Army'[1].

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. SAFEGUARDING THE KING

नृपतेर्युक्तसेनस्य परानभिजिगीषतः ॥
भिषजा रक्षणं कार्यं यथा तदुपदेक्ष्यते ॥ ३ ॥

Now I would discourse upon the measures to be taken by the clinician to protect a king possessing a well equipped army desirous to conquer the enemy.

4-6/1. PROTECTION FROM POISONS

विजिगीषुः सहामात्यैर्यात्रायुक्तः प्रयत्नतः ॥
रक्षितव्यो विशेषेण विषादेव नराधिपः ॥ ४ ॥
पन्थानमुदकं छायां भक्तं यवसमिन्धनम् ॥
दूषयन्त्यरयस्तच्च जानीयाच्छोधयेत्तथा ॥ ५ ॥
तस्य लिङ्गं चिकित्सा च कल्पस्थाने प्रवक्ष्यते ॥

The king desirous of victory, as he is marching along with the ministers, should be protected by all means specially from the poisons.

The clinician should beware that the enemy is likely to poison the roads, water, shadows, edibles, fodder and fuel, and should accordingly make them free from poison.

Their signs and symptoms as well as the management would be described in *Kalpa-Sthāna*.

---

[1] War surgery.

6/2-8/1. PROTECTION FROM DEATH DUE TO EXTERNAL AND DOṢIKA CAUSES

एकोत्तरं मृत्युशतमथर्वाणः प्रचक्षते ॥ ६ ॥
तत्रैकः कालसंयुक्तः शेषा आगन्तवः स्मृताः ॥
दोषागन्तुजमृत्युभ्यो रसमन्त्रविशारदौ ॥ ७ ॥
रक्षेतां नृपतिं नित्यं यत्तौ वैद्यपुरोहितौ ॥

The *Atharvavedists* recognise one hundred and one causes of death. Out of these only one occurs according to the laws of time[1] and all the rest are due to external[2] causes.

The physicians and the priests, well versed in the *rasa*[3] and *mantra*[4] treatments respectively, should always carefully protect the king from death caused by vitiation of *doṣas*[5] and that from external causes.

8/2, 9/1. IMPORTANCE OF THE PRIEST

ब्रह्मा वेदाङ्गमष्टाङ्गमायुर्वेदमभाषत ॥ ८ ॥
पुरोहितमते तस्माद्वर्तेत भिषगात्मवान् ॥

Brahmā has narrated the *Aṣṭāṅga Āyurveda* which is a part of the *Vedas*. Therefore, the conscientious clinician should act according to the advice of the priests.

9/2, 10/1. DANGERS RESULTING FROM KING'S DEATH

संकरः सर्ववर्णानां प्रणाशो धर्मकर्मणाम् ॥ ९ ॥
प्रजानामपि चोच्छित्तिर्नृपव्यसनहेतुतः ॥

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[1] Natural physiological decaying and death, on passage of time.

[2] Traumatic, infective and other external environmental causes, e. g. poisons, etc.

[3] Drugs.

[4] Religious enchantings.

[5] Due to internal derangements.

All the castes get commingled, the religious activities become exterminated and the people get wiped out too on account of the calamity overtaking the king.

10/2-12/1. SUPREME IMPORTANCE OF THE KING

पुरुषाणां नृपाणां च केवलं तुल्यमूर्तिता ॥ १० ॥
आज्ञा त्यागः क्षमा धैर्यं विक्रमश्चाप्यमानुषः ॥
तस्माद्देवमिवाभीक्ष्णं वाङ्मनःकर्मभिः शुभैः ॥ ११ ॥
चिन्तयेन्नृपतिं वैद्यः श्रेयांसीच्छन् विचक्षणः ॥

There is only an external similarity of features between men and kings; (the latter), however, possess commanding power, sacrifice, forgivefulness, patience and superhuman valour.

Therefore, the intelligent clinician, keen upon welfare of the king should always associate pious thoughts about him in speech, thought and actions and consider him to be a god.

12/2-14/1. SURGEON'S DUTY IN THE ARMY'S CAMP

स्कन्धावारे च महति राजगेहादनन्तरम् ॥ १२ ॥
भवेत्सन्निहितो वैद्यः सर्वोपकरणान्वितः ॥
तत्रस्थमेनं ध्वजवद्यशःख्यातिसमुच्छ्रितम् ॥ १३ ॥
उपसर्पन्त्यमोहेन विषशल्यामयार्दिताः ॥

When (the army) is in a big camp, the surgeon should establish himself fully equipped with all the armamentarium close to the royal residence.

Those afflicted with poison, foreign body or disease go unhesitatingly there to such a (surgeon) possessing name and fame like a glorified flag.

14/2, 15/1. SURGEON OUGHT TO KNOW RELATED SCIENCES AS WELL

स्वतन्त्रकुशलोऽन्येषु शास्त्रार्थेष्वबहिष्कृतः ॥ १४ ॥
वैद्यो ध्वज इवाभाति नृपतद्विद्यपूजितः ॥

An unbiased expert surgeon, who is well-versed in other branches of knowledge also, is honoured by the king and other physicians and looks resplendent like a flag.

15/2, 16/1. THE FOUR PILLARS OF TREATMENT

वैद्यो व्याध्युपसृष्टश्च भेषजं परिचारकः ॥ १५ ॥
एते पादाश्चिकित्सायाः कर्मसाधनहेतवः ॥

The clinician, the one afflicted with the disease (i. e. the patient), the medicine, and the nursing attendant—these are the four pillars of treatment and are responsible for its success.

16/2-19/1. THE GOOD CLINICIAN (FIRST PILLAR)

गुणवद्भिस्त्रिभिः पादैश्चतुर्थो गुणवान् भिषक् ॥ १६ ॥
व्याधिमल्पेन कालेन महान्तमपि साधयेत् ॥
वैद्यहीनास्त्रयः पादा गुणवन्तोऽप्यपार्थकाः ॥ १७ ॥
उद्गातृहोतृब्रह्माणो यथाऽध्वर्युं विनाऽध्वरे ॥
वैद्यस्तु गुणवानेकस्तारयेदातुरं सदा ॥ १८ ॥
प्लवं प्रतितरैर्हीनं कर्णधार इवाम्भसि ॥

In the presence of the other three pillars of good qualities, the fourth pillar, i. e. a capable clinician, cures even a serious disease in a short time.

In the absence of a (good) clinician, the three other pillars of good quality become useless like the religious sacrifice without an *Adhvaryu*[1] in the presence of *Udgātṛ*,[2] *Hotṛ*[3] and *Brahmā*.[4]

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[1] Any officiating priest, technically distinguished from *Hotṛ*, *Udgātṛ*, and *Brahmā* (Apte, p. 16/2).

[2] One of the four principal priests at a sacrifice, one who chants the hymns of *Sāma-veda* (Apte, p. 105/2).

[3] A sacrificial priest, specially one who recites the prayers of *Ṛg-veda* at a sacrifice (Apte, p. 644/1).

[4] One of the four priests employed at a *Soma* sacrifice. (Apte, p 395/1).

But, a really accomplished clinician alone can always save the patient just as the captain is capable of rescuing a boat from the waters even in the absence of oarsmen.

19/2-21/1. QUALITIES OF A GOOD SURGEON
(FIRST PILLAR)

तत्त्वाधिगतशास्त्रार्थो दृष्टकर्मा स्वयंकृती ॥ १९ ॥
लघुहस्तः शुचिः शूरः सज्जोपस्करभेषजः ॥
प्रत्युत्पन्नमतिर्धीमान् व्यवसायी विशारदः ॥ २० ॥
सत्यधर्मपरो यश्च स भिषक् पाद उच्यते ॥

One, who has mastered the (surgical) science correctly, has seen the operations and has performed them himself, is swift handed, clean and bold, is equipped with all the armamentarium and medicines, is capable of taking decisions on the spot, is intelligent, is of firm determination and is well read, and sticks steadfastly to truth and virtue, is called the (good) surgeon pillar.

21/2, 22/1. QUALITIES OF A GOOD PATIENT
(SECOND PILLAR)

आयुष्मान् सत्त्ववान् साध्यो द्रव्यवानात्मवानपि ॥ २१ ॥
आस्तिको वैद्यवाक्यस्थो व्याधितः पाद उच्यते ॥

One who has a long span of life, is capable of enduring hardships, possesses a curable condition, is financially well-off, is self-controlled, is a theist and obeys the clinician faithfully, is called the (good) patient pillar.

22/2, 23. QUALITIES OF A GOOD MEDICINE
(THIRD PILLAR)

प्रशस्तदेशसंभूतं प्रशस्तेऽहनि चोद्धृतम् ॥ २२ ॥
युक्तमात्रं मनस्कान्तं गन्धवर्णरसान्वितम् ॥
दोषघ्नमग्लानिकरमविकारि विपर्यये ॥
समीक्ष्य दत्तं काले च भेषजं पाद उच्यते ॥ २३ ॥

The herb grown on a good soil, collected on an auspicious day, given in proper dosage, pleasant to take, possessing proper odour, colour and taste, capable of correcting the *doṣas*, not repulsive, non-injurious even when used inadvertently and administered at appropriate times after proper assessment—such a one is called the (good) medicine pillar.

24. QUALITIES OF A GOOD NURSING ATTENDANT (FOURTH PILLAR)

स्निग्धोऽजुगुप्सुर्बलवान् युक्तो व्याधितरक्षणे ॥
वैद्यवाक्यकृदश्रान्तः पादः परिचरः स्मृत ॥ २४ ॥

One who is affectionate, who does not reproach, is strong, is conscientious about the care of the patient, obeys faithfully the instructions of the clinician and does not get tired, is known as the (good) nursing attendant pillar.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने युक्तसेनीयो नाम
चतुर्स्त्रिशत्तमोऽध्यायः ॥ ३४ ॥

Thus ends the thirty-fourth chapter entitled 'The Well Equipped Army' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

●

S. S. I. 34

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study on this concept of the king's well equipped army being protected by the clinician against enemy action of poisoning, etc. would be interesting.

2. Concept of the four pillars of treatment (the clinician, the patient, the medicine, and the nursing attendant) is worth emphasizing (15/2–24).

सूत्रस्थानम्

पञ्चत्रिंशत्तमोऽध्यायः

आतुरोपक्रमणीयोऽध्यायः

Chapter on Treatment of the Patient

CHAPTER THIRTY-FIVE
SŪTRA-STHĀNA

S. S. I. 35

SUMMARY

This chapter describes the factors that were to be considered before the treatment was taken in hand.

Life expectancy and other fundamental factors influencing the treatment have been enumerated (3). Before commencing the treatment an assessment of the life expectancy of the patient was to be done (4-11, 14, 15 and 17).

Body parts and their measurements (12), attainment of maturity (13) and constitutional types according to *sāras* (16) have been given and their interrelationship with life expectancy discussed (14, 15 and 17).

Other factors which influenced the course of treatment were nature of the disease (18, 19), seasons (20-22), digestive power of the patient (24-28), his age (29-32), general health (33-36), psyche (37, 38), the role of favourable diets and habits (39, 40), constitution and drugs (41) and the residence or locality (42-45) concerned.

The main prognostic features (46, 47) based on the above have been mentioned. One treatment only at a time (48, 49) was advised.

पञ्चत्रिंशत्तमोऽध्यायः
Chapter Thirty-Five

1. अथात आतुरोपक्रमणीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled '(Fundamentals of) Treatment of the Patient.'

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. LIFE EXPECTANCY AND OTHER FUNDAMENTAL FACTORS FOR TREATMENT

आतुरमुपक्रममाणेन भिषजाऽऽयुरादावेव परीक्षितव्यम्; सत्यायुषि व्याध्यृत्वग्निवयोदेहबलसत्त्वसात्म्यप्रकृतिभेषजदेशान् परीक्षेत ॥ ३ ॥

First of all, before starting the treatment of the patient, his life expectancy must be determined by the clinician. Nature of the disease, season, digestive power, age, general health, psyche, favourable diets and habits, constitution, medicines and geographical locality should be assessed in a patient who seems to have good life expectancy.

4. GENERAL FEATURES OF LONG, SHORT AND MODERATE LIFE EXPECTANCIES

तत्र महापाणिपादपार्श्वपृष्ठस्तनाग्रदशनवदनस्कन्धललाटं दीर्घाङ्गुलिपर्वोच्छ्वासप्रेक्षणबाहुं, विस्तीर्णभ्रूस्तनान्तरोरस्कं, ह्रस्वजङ्घामेढ्रग्रीवं, गम्भीरसत्त्वस्वरनाभिम्, अनुच्चैर्बद्धस्तनम्, उपचितमहारोमशकर्णं, पश्चान्मस्तिष्कं, स्नातानुलिप्तं मूर्धानुपूर्व्या विशुष्यमाणशरीरं पश्चाच्च विशुष्यमाणहृदयं पुरुषं जानीयाद्दीर्घायुः खल्वयमिति । तमेकान्तेनोपक्रमेत् । एभिर्लक्षणैर्विपरीतैरल्पायुः; मिश्रैर्मध्यमायुरिति ॥ ४ ॥

Now, a patient whose hands, feet, sides, back, nipples, teeth, face, shoulders and forehead are big; one whose interphalangeal joints, breath, eyes, and arms are long; one whose eyebrows, intermammary region and chest are broad; one whose legs, penis and neck are short; one whose psyche, voice and navel are deep; one whose breasts are neither very prominent nor firm; one whose ears are big and hairy; one whose posterior part of the head is more developed; one in whom after bath and anointment drying up of the body occurs sequentially from the head, the precordial region being the last to dry: such a person should be known definitely to have a long life expectancy. He should be treated without any hesitation. Those having opposite features are short lived; while those with mixed features have moderate life expectancy.

5, 6. SPECIFIC FEATURES OF ONE WITH LONG LIFE EXPECTANCY

भवन्ति चात्र—
गूढसन्धिसिरास्नायुः संहताङ्गः स्थिरेन्द्रियः ।।
उत्तरोत्तरसुक्षेत्रो यः स दीर्घायुरुच्यते ।। ५ ।।
गर्भात् प्रभृत्यरोगो यः शनैः समुपचीयते ।।
शरीरज्ञानविज्ञानैः स दीर्घायुः समासतः ।। ६ ।।

These (verses) are quoted here :

One whose joints, vessels and ligaments are well covered (with tissues); one whose body is well-built; one whose senses are balanced; one whose parts of the body are successively well formed from below upwards[1]: such a person is said to have a long life expectancy.

In brief, one who does not suffer from any disease from foetal life onwards and in whom the physical health, general erudition and technical knowledge develop gradually is long-lived.

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[1] Upper parts of the body are better formed in comparison to the lower ones.

7-9/1. SPECIFIC FEATURES OF ONE WITH MODERATE LIFE EXPECTANCY

मध्यमस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे ॥
अधस्तादक्षयोर्यस्य लेखाः स्युर्व्यक्तमायताः ॥ ७ ॥
द्वे वा तिस्रोऽधिका वाऽपि पादौ कर्णौ च मांसलौ ॥
नासाग्रमूर्ध्वं च भवेदूर्ध्वं लेखाश्च पृष्ठतः ॥ ८ ॥
यस्य स्युस्तस्य परममायुर्भवति सप्ततिः ॥

Now, please listen to me as I discourse upon the features of moderate life-expectancy. One in whom there are two or three or more clear and long lines below the clavicular regions; one whose feet and ears are fleshy; one whose tip of the nose is raised; one in whom there are vertical lines on the back: the maximum life expectancy of such a person would be seventy years.

9/2-11. SPECIFIC FEATURES OF ONE WITH SHORT LIFE EXPECTANCY

जघन्यस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे ॥ ९ ॥
ह्रस्वानि यस्य पर्वाणि सुमहच्चापि मेहनम् ॥
तथोरस्यवलीढानि न च स्यात्पृष्ठमायतम् ॥ १० ॥
ऊर्ध्वं च श्रवणौ स्थानान्नासा चोच्चा शरीरिणः ॥
हसतो जल्पतो वाऽपि दन्तमांसं प्रदृश्यते ॥
प्रेक्षते यश्च विभ्रान्तं स जीवेत्पञ्चविंशतिम् ॥ ११ ॥

Now, please listen to me as I discourse upon the knowledge about the life expectancy of the short-lived persons. One whose (finger) joints are short, whose penis is big, whose chest is covered with hairs which are turned in different directions, whose back is not broad, whose ears point upwards and whose nose is tilted up; one in whom gums become visible while laughing or speaking; and one who has a vacant look: such a person lives for twenty-five years only.

12. BODY PARTS AND THEIR MEASUREMENTS

अथ पुनरायुषो विज्ञानार्थमङ्गप्रत्यङ्गप्रमाणसारानुपदेक्ष्यामः। तत्राङ्गान्यन्तराधिसक्थिबाहुशिरांसि, तदवयवाः प्रत्यङ्गानीति। तत्र, स्वैरङ्गुलैः पदाङ्गुष्ठप्रदेशिन्यौ द्व्यङ्गुलायते; प्रदेशिन्यास्तु मध्यमानामिकाकनिष्ठिका यथोत्तरं पञ्चमभागहीनाः; चतुरङ्गुलायते पञ्चाङ्गुलविस्तृते प्रपदपादतले; पञ्चचतुरङ्गुलायतविस्तृता पार्ष्णिः; चतुर्दशाङ्गुलायतः पादः; चतुर्दशाङ्गुलपरिणाहानि पादगुल्फजङ्घाजानुमध्यानि; अष्टादशाङ्गुला जङ्घा, जानूपरिष्टाच्च द्वात्रिंशदङ्गुलम्, एते पञ्चाशत्; जङ्घायामसमावूरू; द्व्यङ्गुलानि वृषणचिबुकदशननासापुटभागकर्णमूलभ्रूनयनान्तराणि; चतुरङ्गुलानि मेहनवदनान्तरनासाकर्णललाटग्रीवोच्छ्रायदृष्ट्यन्तराणि; द्वादशाङ्गुलानि भगविस्तारमेहननाभिहृदयग्रीवास्तनान्तरमुखायाममणिबन्धप्रकोष्ठस्थौल्यानि; इन्द्रबस्तिपरिणाहांसपीठकूर्परान्तरायामः षोडशाङ्गुलः; चतुर्विंशत्याङ्गुलो हस्तः; द्वात्रिंशदङ्गुलपरिमाणौ भुजौ; द्वात्रिंशत्परिणाहावूरू; मणिबन्धकूर्परान्तरं षोडशाङ्गुलं; तलं षट्चतुरङ्गुलायामविस्तारम्; अङ्गुष्ठमूलप्रदेशिनीश्रवणापाङ्गान्तरमध्यमाङ्गुल्यौ पञ्चाङ्गुले; अर्धपञ्चाङ्गुले प्रदेशिन्यनामिके; सार्धत्र्यङ्गुलौ कनिष्ठाङ्गुष्ठौ; चतुर्विंशतिविस्तारपरिणाहं मुखग्रीवं; त्रिभागाङ्गुलविस्तारा नासापुटमर्यादा; नयनत्रिभागपरिणाहा तारका; नवमस्तारकांशो दृष्टिः; केशान्तमस्तकान्तरमेकादशाङ्गुलं; मस्तकादवटुकेशान्तो दशाङ्गुलः; कर्णावट्वन्तरं चतुर्दशाङ्गुलं; पुरुषोरःप्रमाणविस्तीर्णा स्त्रीश्रोणिः; अष्टादशाङ्गुलविस्तारमुरः; तत्प्रमाणा पुरुषस्य कटी; सविंशमङ्गुलशतं पुरुषायाम इति ॥ १२ ॥

In order to have a scientific appraisal about the life expectancy, I would now describe the standards of different parts of the body and their subdivisions, including their prominent[1] features. Here, the main body parts (*aṅgas*) are the trunk, the lower extremities, the upper extremities and the head; their sub-divisions are the parts (*pratyaṅgas*) thereof. The great toe and the second toe are two fingers[2] in length each, as measured by the patient's own fingers. The third, the fourth and the fifth toe are less by one-fifth of a finger than

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1. *Sāra* is discussed in detail in S. S. I. 35. 16, loc. cit
2. 'Fingers' here and at all the following places implies 'finger-breadths' as a measure of length.

the second, the third and the fourth, respectively. Front part of the foot and (middle of) the sole are each four fingers in length and five fingers in breadth. The ankle is five fingers in length and four fingers in breadth. The foot is fourteen fingers in length. The middle regions of the foot, the ankle, the leg and the thigh are fourteen fingers in circumference. The leg is eighteen fingers in length; above the knee it is thirty-two fingers, thus making fifty in all; (length of) the thigh is like that of the leg.

The testes, the chin, dentures, external nares, the base of the ear and the distance between the two eyes are two fingers each. The penis, the open mouth, the nose, the ear, the forehead, the neck and the interpupillary distance are four fingers each. Vaginal length, distances between the penis and the umbilicus, between the umbilicus and the precordium and that between the precordium and the neck, the intermammary distance, the face, circumference of the wrist and that of the forearm are twelve fingers each. The circumference at the middle of the legs (*indrabasti*) and the distance between the shoulder and the elbow is sixteen fingers. The forearm and hand together are twenty-four fingers. The upper arm and forearm together are thirty-two fingers. The circumference of each thigh is thirty-two fingers. The distance between the wrist and the elbow is sixteen fingers. The palm of the hand is six fingers in length and four fingers in breadth. The distances between the base of the thumb and the index finger, between the ear and the outer canthus and length of the middle finger are five fingers. The ring and the index fingers are four fingers and a half in length. The thumb and the little finger are three fingers and a half in length.

The length of the mouth is four (fingers) and the circumference of the neck is twenty. The breadth of the nostril is one finger and one-third (of a finger). The circumference of the cornea is one-third of the eye. The pupil is ninth part of the cornea. The distance between the hairline and the centre of the top of the head is eleven fingers. The distance between the centre of top of the head and the temporal hairline is ten fingers. The distance between the ears from the backside is fourteen fingers. The female pelvis is of the same dimensions as that of a male chest. The (female) chest is of eighteen fingers in length; waist of a man is of the same dimensions. Thus (total) length of the man is one hundred and twenty finger (breadths).

13. ATTAINMENT OF MATURITY

भवन्ति चात्र श्लोकाः—

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे ॥
समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक् ॥ १३ ॥

These (verses) are quoted here :

The attainment of full maturity[1] (*vīrya*) occurs by the twenty-fifth year in a man and by the sixteenth year in a woman; this should be so understood by the expert clinician.

14,15. MEASUREMENTS IN RELATION TO LIFE EXPECTANCY

देहः स्वैरङ्गुलैरेष यथावदनुकीर्तितः ॥
युक्तः प्रमाणेनानेन पुमान् वा यदि वाऽङ्गना ॥ १४ ॥
दीर्घमायुरवाप्नोति वित्तं च महदृच्छति ॥
मध्यमं मध्यमैरायुर्वित्तं हीनैस्तथाऽवरम् ॥ १५ ॥

Thus the measures in them (men and women) have been described with one's own (patient's) fingers as the yardstick. The male or female (patient), possessing all of these standard criteria, gets a long life and abundant wealth. One having medium proportions of them gets moderate life expectancy and (moderate) wealth while one of inferior proportions is poor in both.

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[1] *Vīrya* implies development of the whole body along with full strength and vigour in addition to gonadal secretions and secondary sexual characteristics.

16. THE CONSTITUTIONAL TYPES ACCORDING TO SĀRAS

अथ सारान् वक्ष्यामः–स्मृतिभक्तिप्रज्ञाशौचशौर्योपेतं कल्याणाभिनिवेशं सत्त्वसारं विद्यात्; स्निग्धसंहतश्वेतास्थिदन्तनखं बहुलकामप्रजं शुक्रेण; अकृशमुत्तमबलं स्निग्धगम्भीरस्वरं सौभाग्योपपन्नं महानेत्रं च मज्जया; महाशिरःस्कन्धं दृढदन्तहन्वस्थिनखमस्थिभिः; स्निग्धमूत्रस्वेदस्वरं बृहच्छरीरमायासासहिष्णुं मेदसा; अच्छिद्रगात्रं गूढास्थिसन्धि मांसोपचितं च मांसेन; स्निग्धताम्रनखनयनतालुजिह्वौष्ठपाणिपादतलं रक्तेन; सुप्रसन्नमृदुत्वग्रोमाणं त्वक्सारं विद्यादिति। एषां पूर्वं पूर्वं प्रधानमायुःसौभाग्ययोरिति ॥ १६ ॥

Now we would speak on the *sāras*[1]. A *sattvasāra* person[2] is known to possess memory, devotion to God, wisdom[3], cleanliness, valour and to be engaged in benevolent work. *Śukrasāra*[4] is known to possess slimy, well formed and white bones, teeth and nails and has excessive sexual desire and children. *Majjāsāra*[5] is known to be not lean and thin, but to be powerful, to possess mellow and sonorous voice, is

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1. The term *sāra* has been used to indicate the excellence of some particular tissue or quality in the person, on account of which he is said to possess the best of that thing.
2. One rich in *sattva* quality.
3. To take cognisance of the three stages of time : past, present and future.
4. One who has predominance of semen.
5. One who has predominance of bone marrow.

endowed with good fortune and has big eyes. *Asthisāra*[1] is known to possess a big head and shoulders and strong teeth, jaws, bones and nails. *Medasāra*[2] is known to pass slimy urine and sweat, has a mellow voice, a bulky body and to be incapable of doing physical labour. *Māṁsasāra*[3] is known to possess few depressions (hollows)[4] in the body, to have well covered bones and joints, and to be muscular. *Raktasāra*[5] is known to possess slimy and coppery nails, eyes, palate, tongue, lips, palms and soles. *Tvaksāra*[6] is known to possess healthy and soft skin[7] and hairs. Out of these each preceding one denotes longer life and better prosperity (than each of the succeeding ones).

17. LIFE EXPECTANCY, MEASUREMENTS AND SARAS

विशेषतोऽङ्गप्रत्यङ्गप्रमाणादथ सारतः ।।
परीक्ष्यायुः सुनिपुणो भिषक् सिध्यति कर्मसु ।। १७ ।।

The really expert clinician attains success in the treatment if he assesses the life expectancy of a patient specially on the basis of the critera applicable to each part and sub-divisions thereof and takes into consideration the *sāras* (and then undertakes the treatment).

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[1] One who has compactness of bones.

[2] One who is rich in adipose tissue.

[3] One who has a muscular body.

[4] According to *Dalhaṇa*, these people do not possess depressions or hollows in the body.

[5] One who has excellence of blood.

[6] *Tvak* has been interpreted as plasma or *rasa* also by *Dalhaṇa*.

[7] One who has an excellent quality of skin.

18. CLASSIFICATION OF DISEASES

व्याधिविशेषास्तु प्रागभिहिताः; सर्वं एवैते त्रिविधाः—साध्या, याप्याः, प्रत्याख्येयाश्च। तत्रैतान् भूयस्त्रिधा परीक्षेत–किमयमौपसर्गिकः; प्राक्केवलः, अन्यलक्षण इति। तत्र, औपसर्गिको नाम यः पूर्वोत्पन्नं व्याधिं जघन्यकालजातो व्याधिरुपसृजति, स तन्मूल एवोपद्रवसंज्ञः; प्राक्केवलो नाम यः प्रागेवोत्पन्नो व्याधिरपूर्वरूपोऽनुपद्रवश्च; अन्यलक्षणो नाम यो भविष्यद्व्याधिख्यापकः, स पूर्वरूपसंज्ञः। तत्र, सोपद्रवमन्योन्याविरोधेनोपक्रमेत, बलवन्तमुपद्रवं वा; प्राक्केवलं यथास्वं प्रतिकुर्वीत; अन्यलक्षणे त्वादिव्याधौ प्रयतेत ॥ १८ ॥

The different types of diseases have been mentioned earlier. All of them are of one of the three types—curable, relievable and incurable. These should further be examined to determine which of the three categories they belong to; whether it is *aupsargika* (secondary disease), *prākkevala* (primary disease) or has other (i.e. prodromal) features.

SECONDARY DISEASE

Now, the *apasargika* disease is that which manifests itself in the latter stage of the previously appearing disease, has the same origin and is also recognised as a complication (of the original disease).

PRIMARY DISEASE

Prākkevala disease is that which appears alone and neither has prodromal features nor is a complication (of any disease).

PRODROMATA

Anyalakṣaṇa disease is that which forecasts the would-be disease; it is also known by the name of 'prodromal features'.

Now, that disease which is associated with complications should be treated by measures which are not contradictory to one another; or else the more serious complications should be treated first. Management of the *prākkevala* (primary disease) should be done on its own merits. The *anyalakṣaṇa* disease (prodromata) should be treated as for the first stage of the disease.

19. TREATMENT BASED ON VITIATED DOṢAS

भवति चात्र—
नास्ति रोगो विना दोषैर्यस्मात्तस्माद्विचक्षणः ॥
अनुक्तमपि दोषाणां लिङ्गैर्व्याधिमुपाचरेत् ॥ १९ ॥

This (verse) is quoted here :

As a disease cannot occur without involvement of *doṣas*, hence even if the disease is not (specifically) mentioned, the intelligent clinician should treat the disease as manifested by the signs and symptoms of vitiated *doṣas*.

20-22. SEASONS AND TIMING OF THE TREATMENT

प्रागभिहिता ऋतवः ॥ २० ॥
शीते शीतप्रतीकारमुष्णे चोष्णनिवारणम् ॥
कृत्वा कुर्यात् क्रियां प्राप्तां क्रियाकालं न हापयेत् ॥ २१ ॥
अप्राप्ते वा क्रियाकाले प्राप्ते वा न कृता क्रिया ॥
क्रिया हीनाऽतिरिक्ता वा साध्येष्वपि न सिध्यति ॥ २२ ॥

The *ṛtus* (seasons) have been described earlier.

Proper treatment at the appropriate time should be carried out, that is to say, cold should be counteracted during the cold season and heat in the hot season; opportune moment for treatment should thus not be allowed to lapse. Treatment done before the appropriate time or after it and inadequate as well as superfluous treatments are not successful even in the otherwise curable cases.

23. THE CORRECT TREATMENT

या ह्युदीर्णं शमयति नान्यं व्याधिं करोति च ॥
सा क्रिया, न तु या ब्याधिं हरत्यन्यमुदीरयेत् ॥ २३ ॥

That treatment is the (correct) one which alleviates the increased (*doṣas*) and does not produce other diseases and not the one which while curing a disease produces another disease.

24-28. THE DIGESTIVE POWER[1] IN RELATION TO TREATMENT

प्रागभिहितोऽग्निरन्नस्य पाचकः । स चतुर्विधों भवति-दोषानभिपन्न एकः; विक्रियामापन्नस्त्रिविधो भवति–विषमो वातेन, तीक्ष्णः पित्तेन, मन्दः श्लेष्मणा, चतुर्थः समः सर्वसाम्यादिति । तत्र, यो यथाकालमुपयुक्तमन्नं सम्यक् पचति स समः, समैर्दोषैः; यः कदाचित् सम्यक् पचति, कदाचिदाघ्मानशूलोदावर्तातिसारजठरगौरवान्त्रकूजनप्रवाहणानि कृत्वा, स विषमः; यः प्रभूतमप्युपयुक्तमन्नमाशु पचति स तीक्ष्णः, स एवाभिवर्धमानोऽत्यग्निरित्याभाष्यते, स मुहुर्मुहुः प्रभूतमप्युपयुक्तमन्नमाशुतरं पचति, पाकान्ते च गलताल्वोष्ठशोषदाहसंतापाञ्जनयति; यस्त्वल्पमप्युपयुक्तमुदरशिरोगौरवकासश्वासप्रसेकच्छर्दिगात्रसदनानि कृत्वा महता कालेन पचति, स मन्दः ॥ २४ ॥

विषमो वातजान् रोगांस्तीक्ष्णः पित्तनिमित्तजान् ।
करोत्यग्निस्तथा मन्दो विकारान् कफसंभवान् ॥ २५ ॥

तत्र, समे परिरक्षणं कुर्वीत; विषमे स्निग्धाम्ललवणैः क्रियाविशेषैः प्रतिकुर्वीत; तीक्ष्णे मधुरस्निग्धशीतैर्विरेकैश्च; एवमेवात्यग्नौ, विशेषेण माहिषैश्च क्षीरदधिसर्पिर्भिः; मन्दे कटुतिक्तकषायैर्वमनैश्च ॥ २६ ॥

जाठरो भगवानग्निरीश्वरोऽन्नस्य पाचकः ॥
सौक्ष्म्याद्रसानाददानो विवेक्तुं नैव शक्यते ॥ २७ ॥
प्राणापानसमानैस्तु सर्वतः पवनैस्त्रिभिः ॥
ध्मायते पाल्यते चापि स्वां स्वां गतिमवस्थितैः ॥ २८ ॥

It has already been mentioned that *agni* (digestive fire[2]) digests food. It is of four types of which one is unvitiated by *doṣas* (normal *agni*). When vitiated they (the abnormal

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[1] Though literally correct, digestive power could include some aspects of metabolic processes also in a broader concept (S. S. I. 35. 27, 28 loc. cit.).

[2] Enzymes and juices of gastro-intestinal tract.

agnis) are of three types, namely 'irregular' due to *vāta*, 'sharp' due to *pitta* and 'mild' due to *kapha*; and the fourth is the 'normal' one due to the equilibrium among the three *doṣas*.

TYPES OF DIGESTIVE POWERS[1] (AGNIS)

Now, one which digests the consumed food within an appropriate period is called normal digestive power (*sāma agni*); it is due to the *doṣas* being in equilibrium.

That which sometimes digests food normally, and sometimes after producing distension, colic, *udāvarta* (obstipation), diarrhoea, heaviness in the abdomen, borborygmi and tenesmus is called 'irregular' (digestive power).

That which digests food taken even in excessive quantities is called 'sharp' (digestive power). When that very fire gets excessively increased, it is called 'excessive digestive fire' (*atyagni*). This latter fire very quickly digests food taken repeatedly and/or in a profuse quantity and at the end of digestion it produces dryness in the throat, palate and lips and burning sensation and pyrexia.

The digestive power, which takes a long time to digest even a very small quantity of consumed food and at the same time produces heaviness in the abdomen and the head, along with cough, dyspnoea, salivation, vomiting and lassitude in the body, is called 'mild' (digestive power).

The 'irregular digestive power' produces *vātika* diseases, the 'sharp' one produces *paittika* and the 'mild' one produces disorders which occur due to (vitiation of) *kapha*.

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[1] Ref. foot-note 1, p. 103.

Now, in case of normal (digestive power), the same should be maintained. The irregular (digestive power) should be counteracted by the special measures of oily, sour and saltish (diets and drugs). In patients with sharp digestive power, sweet, oily and cold (drugs and diets) and purgatives (should be used); similar (is the management) for cases having excessive digestive power where the administration of buffalo's milk, its youghurt and *ghṛta* are especially useful. In patients with mild digestive power, bitter and astringent (diets and drugs) and emetics (should be used).

The digestive power in the abdomen is the all powerful and the God himself which digests food and is capable of assimilating the end products of digestion; because of its being in very minute form, it is not possible to analyse it.

The three *vāyus*, *prāṇa*, *apāna* and *samāna*, located normally in their respective places initiate and preserve the metabolic power of the body.

29,30. AGE IN RELATION TO TREATMENT

वयस्तु त्रिविधं–बाल्यं, मध्यं, वृद्धमिति । तत्रोनषोडशवर्षीया बालाः । ते त्रिविधाः–क्षीरपाः, क्षीरान्नादा, अन्नादा इति। तेषु संवत्सरपराः क्षीरपाः, द्विसंवत्सरपराः क्षीरान्नादाः, परतोऽन्नादा इति । षोडशसप्तत्योरन्तरे मध्यं वयः । तस्य विकल्पोवृद्धिः, यौवनं, संपूर्णता, परिहाणिरिति । तत्र, आविंशतेर्वृद्धिः, आत्रिंशतो यौवनम्, आचत्वारिंशतः सर्वधात्विन्द्रियबलवीर्यसंपूर्णता, अत ऊर्ध्वमीषत्परिहाणिर्यावत् सप्ततिरिति । सप्ततेरूर्ध्वं क्षीयमाणधात्विन्द्रियबलवीर्योत्साहमहन्यहनि वलीपलितखालित्यजुष्टं कासश्वासप्रभृतिभिरुपद्रवैरभिभूयमानं सर्वक्रियास्वसमर्थं जीर्णागारमिवाभिवृष्टमवसीदन्तं वृद्धमाचक्षते ॥ २९ ॥

तत्रोत्तरोत्तरासु वयोवस्थासूत्तरोत्तरा भेषजमात्राविशेषा भवन्ति, ऋते च परिहाणेः; तत्राद्यापेक्षया प्रतिकुर्वीत ॥ ३० ॥

Age is divided into three stages—the young, the middle aged and the old.

THE YOUNG

Those who are less than sixteen years of age are called the 'young'. They are also of three types–those who drink milk only, those who take milk as well as food and those who take food only. Out of them, those who are upto one year of age or less drink milk only; those who are more than one year but upto two years of age take milk and cereals; above that (i.e. more than two years of age) they take all cereals.

THE ADULT

The 'adult' is between sixteen and seventy years of age. Their different stages are those of growth, youthfulness, maturity and deterioration. Now, 'growth' occurs upto twenty years of age; 'youthfulness' is upto thirty years; upto forty years all tissues, sensory and motor organs, strength and vigour are in fully developed state of 'maturity'; and thereafter gradual 'deterioration' occurs upto seventy years of age.

THE OLD

After seventy years of age one is called 'old' in whom the tissues, sensory and motor organs, strength, vigour and enthusiasm decline gradually day by day; he gets wrinkles in the skin, grey hairs and baldness, suffers from cough, breathlessness and other complications, is incapable of doing anything, and is like a worn out house in the rains.

Now, as the age advances in the adults, the quantities of medicines used have to be increased progressively, except in those who are decaying in whom the dosage should be the same as in the case of the young (less than sixteen years of age).

31,32. MODIFICATION IN TREATMENT AND DOSAGE ACCORDING TO AGE

भवन्ति चात्र—

वाले विवर्धते श्लेष्मा मध्यमे पित्तमेव तु ।।
भूयिष्ठं वर्धते वायुर्वृद्धे तद्वीक्ष्य योजयेत् ।। ३१ ।।
अग्निक्षारविरेकैस्तु वालवृद्धौ विवर्जयेत् ।।
तत्साध्येषु विकारेषु मृद्वीं कुर्यात् क्रियां शनैः ।। ३२ ।।

These (verses) are quoted here :

Kapha increases in the young, *pitta* in the adult and *vāyu* chiefly in the elderly. (The treatment) should be planned keeping this in view.

Fire cautery, alkali treatment and purgatives should be discarded from use in the young and the old. However, in diseases curable by these, the procedures should be applied in a mild form gradually.

33-36. GENERAL HEALTH IN RELATION TO TREATMENT

देहः स्थूलः, कृशो, मध्य, इति प्रागुपदिष्टः ।। ३३ ।।
कर्शयेद्वृंहयेच्चापि सदा स्थूलकृशौ नरौ ।।
रक्षणं चैव मध्यस्य कुर्वीत सततं भिषक् ।। ३४ ।।

बलमभिहितगुणं; दौर्बल्यं तु स्वभावदोषजरादिभिरवेक्षितव्यम् । यस्माद्बलवतः सर्वक्रियाप्रवृत्तिस्तस्माद्बलमेव प्रधानमधिकरणानाम् ।। ३५ ।।

केचित् कृशाः प्राणवन्तः स्थूलाश्चाल्पबला नराः ।।
तस्मात् स्थिरत्वं व्यायामैर्बलं वैद्यः प्रतर्कयेत् ।। ३६ ।।

The three types of body build—the fatty, the average and the thin have been described earlier[1]. Thinning or nourishing measures should always be applied respectively in a fatty or a thin person. The average body build should be maintained as such constantly by the clinician.

The properties of strength have been described earlier and weakness should be viewed as due to nature, *doṣas* and age, etc. As all the procedures of treatment are helpful in the strong only, therefore strength itself is the main factor which determines treatment.

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[1] S. S. I. 15.

Some thin persons are vivacious whereas even obese persons may be of weak vitality. Hence assessment of the strength, based on stamina and power to do physical exercise, should be done by the clinician (before undertaking treatment).

37,38. THE PSYCHE (SATTVA, RAJAS AND TAMAS) IN RELATION TO TREATMENT

सत्त्वं तु व्यसनाभ्युदयक्रियादिस्थानेष्वविक्लवकरम् ॥३७॥
सत्त्ववान् सहते सर्वं संस्तभ्यात्मानमात्मना ॥
राजसः स्तभ्यमानोऽन्यैः सहते नैव तामसः ॥ ३८ ॥

A person possessing *sattva* quality (mental strength) does not become nervous in times of adversity, prosperity or such other occasions. A person possessed of *sāttvika* qualities bears all types of situations calmly by consoling himself. The *rājasa* person is steadied by others, whereas the *tāmasa* ones are incapable of tolerating (stress) by any means.

39,40. THE ROLE OF FAVOURABLE DIETS AND HABITS

सात्म्यानि तु देशकालजात्यृतुरोगव्यायामोदकदिवास्वप्नरसप्रभृतीनि प्रकृतिविरुद्धान्यपि यान्यबाधकराणि भवन्ति ॥ ३९ ॥

यो रसः कल्पते यस्य सुखायैव निषेवितः ॥
व्यायामजातमन्यद्वा तत् सात्म्यमिति निर्दिशेत् ॥ ४० ॥

The *sātmya* (favourable and accustomed diets and habits) are the locality, time, race, climate, disease, exercise, water, day sleep and *rasa*, etc. which inspite of being alien to the constitution are not harmful to the healh, physical activity, exercise or any other thing.

That *rasa* which when used leads to one's well being should be considered to be *sātmya* for him.

41. REFERENCE TO CONSTITUTION AND DRUGS

प्रकृतिं भेषजं चोपरिष्टाद्वक्ष्यामः ॥ ४१ ॥

Constitution and the drugs would be described subsequently.[1]

42-45. LOCALITIES IN RELATION TO DISEASES AND DOṢAS

देशस्त्वानूपो जाङ्गलः साधारण इति । तत्र, बहूदकनिम्नोन्नतनदीवर्षगहनो मृदुशीतानिलो बहुमहापर्वतवृक्षो मृदुसुकुमारोपचितशरीरमनुष्यप्रायः कफवातरोगभूयिष्ठश्चानूपः; आकाशसमः प्रविरलाल्पकण्टकिवृक्षप्रायोऽल्पवर्षप्रस्रवणोदपानोदकप्राय उष्णदारुणवातः प्रविरलाल्पशैलः स्थिरकृशशरीरमनुष्यप्रायो वातपित्तरोगभूयिष्ठश्च जाङ्गलः; उभयदेशलक्षणः साधारण इति ॥ ४२ ॥

भवन्ति चात्र—

समाः साधारणे यस्माच्छीतवर्षोष्ममारुताः ॥
दोषाणां समता जन्तोस्तस्मात्साधारणो मतः ॥ ४३ ॥
न तथा बलवन्तः स्युर्जलजा वा स्थलाहृताः ॥
स्वदेशे निचिता दोषा अन्यस्मिन् कोपमागताः ॥ ४४ ॥
उचिते वर्तमानस्य नास्ति देशकृतं भयम् ॥
आहारस्वप्नचेष्टादौ तद्देशस्य गुणे सति ॥ ४५ ॥

Localities are of three types,-*ānūpa*, *jāṅgala*, and *sādhāraṇa*.

Now the *ānūpa* (swamp) *deśa* is that locality where water is in abundance, the ground is depressed as well as raised, rivers and rains are in plenty and hence the country is dense, where the wind is mild and cool, mountains and trees are numerous and big, where people have got soft, delicate and muscular body build and where *kapha* and *vāta* diseases are common.

Jāṅgala deśa is that locality where the ground seems to be

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[1] S S. I. 46 and S. S. III. 4.

(level) like sky, where trees usually are thorny and few and far between, where the rains, fountains and wells have less water usually, where the winds are hot and turbulent, the mountains are sparse and low, people have usually got firm and thin body build and *vāta* and *pitta* diseases are common. *Sādhāraṇa* (moderate) *deśa* is that where the features of both (*ānūpa* and *jāṅgala*) are found.

These (verses) are quoted here :

That locality is called as 'moderate' because cold, rains, temperature and winds at that place are moderate and *doṣas* of persons are (more or less) in equilibrium.

The *doṣas* accumulated in one's own locality do not become virulent upon getting aggravated in other localities just as the aquatic (animals) are not (powerful) upon coming on the land.

If one remains in a locality which is contrary to the aggravated *doṣa*, the person need not fear (about further deterioration of *doṣa*), provided his diet, sleep and regimen are of such nature as are necessary for the pacification of *doṣa* concerned.

46,47. THE MAIN PROGNOSTIC FEATURES

देशप्रकृतिसात्म्यर्तुविपरीतोऽचिरोत्थितः ॥
संपत्तौ भिषगादीनां बलसत्त्वायुषां तथा ॥ ४६ ॥
केवलः समदेहाग्नेः सुखसाध्यतमो गदः ॥
अतोऽन्यथा त्वसाध्यः स्यात्कृच्छ्रो व्यामिश्रलक्षणः ॥ ४७ ॥

That disease is easily curable in which locality, constitution, favourable (diets, habits and) climate are contradictory to the disease which is not of long duration, where facilities of a (good) physician, etc. are available and also (when the patient) possesses vitality, mental strength, and longevity and when the disease process is alone (i.e. uncomplicated) in a person with balanced metabolic power.

On the other hand, those diseases having opposite features are incurable, and the diseases having mixed features are curable with difficulty.

48,49. ONE METHOD OF TREATMENT AT A TIME

क्रियायास्तु गुणालाभे क्रियामन्यां प्रयोजयेत् ॥
पूर्वस्यां शान्तवेगायां न क्रियासंकरो हितः ॥ ४८ ॥
गुणालाभेऽपि सपदि यदि सैव क्रिया हिता ॥
कर्तव्यैव तदा व्याधिः कृच्छ्रसाध्यतमो यदि ॥ ४९ ॥

When one particular procedure of treatment fails to produce the desired result, another procedure should be tried after the effect of the former procedures gets quiescent; mixing up of two procedures simultaneously is not beneficial.

If the disease is curable with difficulty and if a procedure is known to be beneficial in it, the same should be continued even if the benefit is not obtained instantly.

50 EPILOGUE

य एवमेनं विधिमेकरूपं बिभर्ति कालादिवशेन धीमान् ॥
स मृत्युपाशाञ्जगतो गदौघाञ्छिनत्ति भैषज्यपरश्वधेन ॥ ५० ॥

The wise clinician who thus carries on the proper procedures with due consideration to the time, etc. is able to cut the entire death noose of all the diseases in this world by the axe of medicine.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने आतुरोपक्रमणीयो नाम
पञ्चत्रिंशोऽध्यायः ॥ ३५ ॥

Thus ends the thirty-fifth chapter entitled '(Fundamentals of) Treatment of The Patient' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

S. S. I. 35

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study of the concept of prognostic factors such as life expectancy (4-11, 14, 15 and 17), age (29-32), general health (33-36), diets (39, 40), drugs (41), season (20-22), locality (42-45), etc. as mentioned in this chapter which influence the commencement and course of treatment would reveal many new facts.

2. Concept of the mode of classification of diseases (18), age (29-32) and general health (33-36) in relation to diseases are worth emphasizing.

सूत्रस्थानम्

षट्त्रिंशत्तमोऽध्यायः

भूमिप्रविभागीयोऽध्यायः

Chapter on the Classification of Soils

CHAPTER THIRTY-SIX

SŪTRA-STHĀNA

S. S. I. 36

SUMMARY

Soil in relation to drugs has been considered in this chapter.

Criteria for judging good or bad soil from which to collect medicinal herbs have been given (3). Properties of the five types of soil according to the *pañcamahābhūtas* have been described. Timings for the collection of plants (5) and types of soil in relation to the properties of drugs (6) have been discussed.

Most medicaments were advised to be taken in the fresh state (7-9). Other factors to be considered while collecting the drugs, etc. (10-16) have been mentioned. Ideal place where medicines were to be stored (17) has been described.

* * *

षट्त्रिंशत्तमोऽध्यायः ।

Chapter Thirty-six

1. अथातो भूमिप्रविभागीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Classification of Soils'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. CRITERIA FOR GOOD MEDICINAL SOIL

श्वभ्रशर्कराश्मविषमवल्मीकश्मशानाघातनदेवतायतनसिकताभिरनुपहतामनूपरामभङ्गुरामदूरोदकां स्निग्धां प्ररोहवतीं मृद्वीं स्थिरां समां कृष्णां गौरीं लोहितां वा भूमिमौषधग्रहणाय परीक्षेत । तस्यां जातमपि कृमिविषशस्त्रातपपवनदहनतोयसंबाधमार्गैरनुपहतमेकरसं पुष्टं पृथ्ववगाढमूलमुदीच्यां चौषधमाददीतेत्येप भूमिपरीक्षाविशेषः सामान्यः ॥ ३ ॥

Soil free from holes, broken earthenware pieces, stones, unevenness, anthills, and which is neither a cremation ground, slaughter house, sanctuary of God, nor is sandy; soil which is not infertile, not fragile and not far away from water-sources and which is fine, promotes germination, is soft, firm, level, black, white or red; such soil should be selected for collection of medicinal herbs (from them).

Even from the (herbs) grown in the above mentioned soils, only those which are unaffected by worms, poisons, trauma, sun-rays, winds, fire, water, obstructions and roads, and have good tastes, are mature and whose roots are thick and deep should be collected (while the collector) is facing north. This specially is the method of examination of soils in general.

4. SOIL PROPERTIES ACCORDING TO PAÑCAMAHĀBHŪTAS

विशेषतस्तु तत्र, अश्मवती स्थिरा गुर्वी श्यामा कृष्णा वा स्थूलवृक्षशस्यप्राया स्वगुणभूयिष्ठा; स्निग्धा शीतलाऽऽसन्नोदका स्निग्धशस्यतृणकोमलवृक्षप्राया शुक्लाऽम्बुगुणभूयिष्ठा; नानावर्णा लघ्वश्मवती प्रविरलाल्पपाण्डुवृक्षप्ररोहाऽग्निगुणभूयिष्ठा; रूक्षा भस्मरासभवर्णा तनुरूक्षाल्परसकोटरवृक्षप्रायाऽनिलगुणभूयिष्ठा; मृद्वी समा श्वभ्रवत्यव्यक्तरसजला सर्वतोऽसारवृक्षा महापर्वतवृक्षप्राया श्यामा चाकाशगुणभूयिष्ठा ॥ ४ ॥

SOILS WITH PROPERTIES OF EARTH

Specifically in this context, the soil which is stony, firm, heavy, blackish, black and which has big trees and corn plants is full of its[1] own qualities.

SOILS WITH PROPERTIES OF WATER

The soil which is fine and cold, has water in the vicinity, mostly has green corn-plants, grass and tender trees and is white in colour has the properties of water[2].

SOILS WITH PROPERTIS OF AGNI (FIRE)

The soil which is of various colours, is light, stony, and where the trees and growiug plants are sparse, small and whitish has the properties of *agni*[3].

SOILS WITH PROPERTIES OF ANILA (AIR)

The soil which is dry, has the colour of ash or of an ass, where the trees in general are thin, rough, hollowed and less juicy have the properties of *anila*[4].

SOILS WITH PROPERTIES OF ĀKĀŚA (ETHER)

The soil which is soft, even, full of holes, where the (plant) juice and (sub-soil) water are not obvious, where trees without heart-wood abound, where trees and mountains are big in general and (the soil which) is blackish, has the properties of *ākāśa*[1].

---

[1] It implies here *pṛthvī* or earth—one of the five basic constituents of the *pañcamahābhūtas*.

[2] Water—the second constituent of *pañcamahābhūtas*.

[3] Fire—the third constituent of *pañcamahābhūtas*.

[4] Air—the fourth constituent of *pañcamahābhūtas*.

5. SEASONAL COLLECTION OF PLANTS

अत्र केचिदाहुराचार्याः—प्रावृड्वर्षाशरद्धेमन्तवसन्तग्रीष्मेषु यथासंख्यं मूलपत्रत्वक्क्षीरसारफलान्याददीतेति; तत्तु न सम्यक्, सौम्याग्नेयत्वाज्जगतः। सौम्यान्यौषधानि सौम्येष्वृतुष्वाददीत, आग्नेयान्याग्नेयेषु, एवमव्यापन्नगुणानि भवन्ति। सौम्यान्यौषधानि सौम्येत्वृतुषु गृहीतानि सोमगुणभूयिष्ठायां भूमौ जातान्यतिमधुरस्निग्धशीतानि जायन्ते। एतेन शेषं व्याख्यातम् ॥ ५ ॥

Now some experts are of this opinion:

Roots, leaves, bark, latex, heartwood and fruits should be gathered in *prāvṛṭ*, *varṣā*, *śarad*, *hemanta*, *vasanta*, and *grīṣma* seasons[2] respectively.

This is not correct, as the world is *saumya*[3] as well as *āgneya*[4]. Herbs consisting mainly of cold principle should be gathered during the cold season, whereas those consisting mainly of hot principle during the hot season; herbs thus collected keep their properties in unsullied form.

Soothing herbs grown in soil with predominance of *soma* properties and collected during the cold season are very sweet, slimy, and cold.

All the remaining things can be explained on the above principle.

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[1] Ether—the fifth constituent of *pañcamahābhūtas*.

[2] For detailed description regarding seasons ref. S. S. I. 6.

[3] Cold principle.

[4] Hot principle.

6. TYPES OF SOIL IN RELATION TO PROPERTIES OF DRUGS

तत्र पृथिव्यम्बुगुणभूयिष्ठायां भूमौ जातानि विरेचनद्रव्याण्याददीत, अग्न्याकाशमारुतगुणभूयिष्ठायां वमनद्रव्याणि, उभयगुणभूयिष्ठायामुभयतोभागानि, आकाशगुणभूयिष्ठायां संशमनानि, एवं बलवत्तराणि भवन्ति ॥ ६ ॥

The purgative drugs should be collected from the soil predominant in qualities of *pṛthvī* and *ambu*; the emetic drugs (should be collected from the soil) full of the qualities of *agni*, *ākāśa* and *vāyu*. The drugs with both properties (should be collected from the soil) full of both types of qualities. Drugs possessing *doṣa* alleviating properties (should be collected from the soil) full of *ākāśa* properties : drugs collected according to these criteria are comparatively powerful.

7-9. MOST MEDICAMENTS TO BE TAKEN IN THE FRESH STATE

सर्वाण्येव चाभिनवानि, अन्यत्र मधुघृतगुडपिप्पलीविडङ्गेभ्यः ॥ ७ ॥

विडङ्गं पिप्पली क्षौद्रं सर्पिश्चाप्यनवं हितम् ॥
शेषमन्यत्त्वभिनवं गृह्णीयाद्दोषवर्जितम् ॥ ८ ॥

(सर्वाण्येव सक्षीराणि वीर्यवन्ति;) तेषामसंपत्तावतिक्रान्तसंवत्सराण्याददीतेति ॥ ९ ॥

All (medicaments) should be taken in the fresh state except honey, *ghṛta*, treacle, *pippalī* and *viḍaṅga*.

Viḍaṅga, *pippalī*, honey and *ghṛta* are beneficial when they are old; however, all other drugs should be taken in the fresh state if they are free from defects.

All the juicy (drugs) are powerful. If they (honey, *ghṛta*, etc.) are unavailable in the old state, they should be taken when they are more than a year old.

10-16 FACTORS TO BE CONSIDERED WHILE COLLECTING DRUGS ETC.

भवन्ति चात्र—

गोपालास्तापसा व्याधा ये चान्ये वनचारिणः ॥
मूलाहाराश्च ये तेभ्यो भेषजव्यक्तिरिष्यते ॥ १० ॥
सर्वावयवसाध्येषु पलाशलवणादिषु ॥
व्यवस्थितो न कालोऽस्ति तत्र सर्वो विधीयते ॥ ११ ॥
गन्धवर्णरसोपेता षड्विधा भूमिरिष्यते ॥
तस्माद्भूमिस्वभावेन बीजिनः षड्रसायुताः ॥ १२ ॥
अव्यक्तः किल तोयस्य रसो निश्चयनिश्चितः ॥
रसः स एव चाव्यक्तो व्यक्तो भूमिरसाद्भवेत् ॥ १३ ॥
सर्वलक्षणसंपन्ना भूमिः साधारणा स्मृता ॥
द्रव्याणि यत्र तत्रैव तद्गुणानि विशेषतः ॥ १४ ॥
विगन्धेनापरामृष्टमविपन्नं रसादिभिः ॥
नवं द्रव्यं पुराणं वा ग्राह्यमेवं विनिर्दिशेत् ॥ १५ ॥
जङ्गमानां वयःस्थानां रक्तरोमनखादिकम् ॥
क्षीरमूत्रपुरीषाणि जीर्णाहारेषु संहरेत् ॥ १६ ॥

These (verses) are quoted here :

Identification of drugs is desirable from cowherds, sages, hunters, and those who roam in the forests, as also those whose diet consists of roots (tubers, etc.)

No particular time is to be taken into consideration for collecting herbs, all parts of which can be utilised, e. g. *palāśa lavaṇa*[1] etc. in which all parts (of the tree) are utilised; all seasons are suitable for collecting such drugs.

The soil possessing odour, colour and taste is of six types (according to the *pañcamahābhūtas*). Therefore, according to the nature of soil, the trees are associated with six types of *rasas*.

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[1] *Patra-lavaṇa.* S. S. IV. 4.

Rasa of water is unmanifest according to definite evidence. The same unmanifest *rasa*, however, gets manifest by the *rasa* of the soil.

The soil possessing all the features is known as ordinary soil. Drugs grown in this soil possess all the properties (of the five *mahābhūtas*).

Drugs which do not possess bad odour and whose tastes, etc. have not undergone deterioration should be considered worth collecting, irrespective of the fact whether they are new or old.

Blood, hairs, nails, etc. should be collected from animals which are grown up. Milk, urine and faeces should be collected from these after digestion of food has been completed.

17. THE MEDICAL STORE

प्लोतमृद्भाण्डफलकशङ्कुविन्यस्तभेषजम् ।।
प्रशस्तायां दिशि शुचौ भेषजागारमिष्यते ।। १७ ।।

The medical store should desirably be oriented on an auspicious side[1] and be at a clean place containing medicines well arranged in linen pieces, earthenware pots, on wooden platforms and pegs.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने भूमिप्रविभागीयो नाम
षट्त्रिंशोऽध्यायः ।। ३६ ।।

Thus ends the thirty-sixth chapter entitled 'The Classification of Soils' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

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[1] East and north (*Dalhaṇa*).

S. S. I. 36

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative study on this concept of soil affecting the properties of drugs would be worthwhile.

2. This chapter should be of particular interest to the botanists, pharmacists and specially to the medical personnel incharge of herbariums who would find many problems to work upon based on the concepts of drugs and soils given here.

सूत्रस्थानम्

सप्तत्रिंशत्तमोऽध्यायः

मिश्रकोऽध्यायः

Chapter on the Miscellaneous Recipes

CHAPTER THIRTY-SEVEN
SŪTRA-STHĀNA

SUMMARY

S. S. I. 37

Drugs and measures which help in the treatment of inflammation, suppuration and wounds have been grouped.

Drugs to be applied externally to alleviate inflammation (3-8), to hasten suppuration (9), to cause bursting of an abscess (10), to produce squeezing effect (11), to effect cleansing of wounds (12-20), to fumigate (21), to encourage healing (22-29) of wounds, and drugs to encourage (30) and discourage (31, 32) granulation tissue formation have been given.

सप्तत्रिंशत्तमोऽध्यायः ।

Chapter Thirty-seven

1. अथातो मिश्रकमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Miscellaneous Recipes'

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

· As it was described by Lord Dhanvantari.

3-8. EXTERNAL APPLICATIONS TO ALLEVIATE INFLAMMATION

मातुलुङ्ग्यग्निमन्थौ च भद्रदारु महौषधम् ॥
अहिंस्रा चैव रास्ना च प्रलेपो वातशोफजित् ॥ ३ ॥
दूर्वा च नलमूलं च मधुकं चन्दनं तथा ॥
शीतलाश्च गणाः सर्वे प्रलेपः पित्तशोफहृत् ॥ ४ ॥
आगन्तुजे रक्तजे च ह्येष एव विधिः स्मृतः ॥
विधिर्विषघ्नो विषजे पित्तघ्नोऽपि हितस्तथा ॥ ५ ॥
अजगन्धाऽश्वगन्धा च काला सरलया सह ॥
एकैषिकाऽजशृङ्गी च प्रलेपः श्लेष्मशोफहृत् ॥ ६ ॥
एते वर्गास्त्रयो लोध्रं पथ्या पिण्डीतकानि च ॥
अनन्ता चेति लेपोऽयं सान्निपातिकशोफहृत् ॥ ७ ॥
स्निग्धाम्ललवणो वाते कोष्णः, शीतः पयोयुतः ॥
पित्ते, चोष्णः कफे क्षारमूत्राढ्यस्तत्प्रशान्तये ॥ ८ ॥

VĀTIKA INFLAMMATION

External application of *mātuluṅga*, *agnimantha*, *bhadradāru*, *mahauṣadha*, *ahiṁsrā* and *rāsnā* removes *vātika* inflammation.

PAITTIKA, ĀGANTUKA AND RAKTAJA INFLAMMATIONS

External application of *dūrvā*, root of *nala*, *madhuka*, *candana*, and all other groups of drugs with cold[1] properties allays *paittika* inflammation. The same procedure is known to be helpful in the *āgantuka*[2] and *raktaja* inflammations.

INFLAMMATION DUE TO EXTERNAL POISONS

In inflammation due to poisons, the procedures which destroy the poison should be carried out; the *pitta*-destroying procedures, however, are also beneficial here.

KAPHAJA INFLAMMATION

External applications of *ajagandhā*, *aśvagandhā*, *kālā*, *saralā*[3], *ekaiṣikā* and *ajaśṛṅgī* remove the inflammation due to *kapha*.

SANNIPĀTAJA INFLAMMATION

The external applications consisting of all these three groups along with *lodhra*, *pathyā*, *piṇḍītaka* and *anantā* remove the inflammation caused by all (the *doṣas*) combined.

IDEAL PROPERTIES OF THESE VARIOUS APPLICATIONS

The external applications for alleviation of *vātika* inflammation should be slimy, sour, saltish and warm; those for *paittika* ones should be cold and mixed with milk; and for *kapha* they should be warm to be used with an excess of alkalis and urine.

9. EXTERNAL APPLICATIONS WHICH ENCOURAGE SUPPURATION (PĀCANA)

शणमूलकशिग्रूणां फलानि तिलसर्षपाः ॥
सक्तवः किण्वमतसी द्रव्याण्युष्णानि पाचनम् ॥ ९ ॥

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1. *Kākolyādi*, *utpalādi* and *nyagrodhādi* groups of drugs.
2. External, traumatic.
3. *Aruṇamūlā trivṛt-Dalhaṇa*.

Seeds of *śaṇa*, *mūlaka* and *śigru* and sesamum, mustard, *saktu*[1], fermenting agents (enzymes), *atasī* and other drugs with warm properties[2] encourage suppuration (of inflammation.)

10. EXTERNAL APPLICATIONS WHICH CAUSE BURSTING (DĀRAṆA) OF AN ABSCESS

चिरबिल्वोऽग्निको दन्ती चित्रको हयमारकः ॥
कपोतकङ्कगृध्राणां पुरीषाणि च दारणम् ॥
क्षारद्रव्याणि वा यानि क्षारो वा दारणं परम् ॥ १० ॥

Cirabilva, *agnika*, *dantī*, *citraka*, *hayamāraka* and faeces of pigeons, herons and vultures (storks) cause bursting (of an abscess); or else those drugs from which caustics are made or caustics themselves are even superior agents for causing bursting (of an abscess).

11. DRUGS WHICH PRODUCE SQUEEZING EFFECT (PĪḌANA) ON AN ABSCESS

द्रव्याणां पिच्छिलानां तु त्वङ्मूलानि प्रपीडनम् ॥
यवगोधूममाषाणां चूर्णानि च समासतः ॥ ११ ॥

In short, the bark and roots of mucilaginous drugs as also the powders of barley, wheat and *māṣa* cause squeezing (of an abscess.)

12. CLEANSING DRUGS (ŚODHANA)

शङ्खिन्यङ्कोठसुमनः करवीरसुवर्चलाः ॥
शोधनानि कषायाणि वर्गश्चारग्वधादिकः ॥ १२ ॥

Decoctions of *śaṅkhinī*, *aṅkoṭha*, *sumana*, *karavīra*, *suvarcalā* and *āragvadha* group of drugs are cleansing agents.

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[1] Powder of fried barley, rice, *lājā*, etc.

[2] Such as *kuṣṭha*, *aguru*, etc.

13-15 WICKS (VARTI) APPLIED FOR CLEANSING OF AN ULCER

अजगन्धाऽजशृङ्गी च गवाक्षी लाङ्गलाह्वया ॥
पूतीकश्चित्रकः पाठा विडङ्गैलाहरेणवः ॥ १३ ॥
कटुत्रिकं यवक्षारो लवणानि मनःशिला ॥
कासीसं त्रिवृता दन्ती हरितालं सुराष्ट्रजा ॥ १४ ॥
संशोधनीनां वर्तीनां द्रव्याण्येतानि निर्दिशेत् ॥
एतैरेवौषधैः कुर्यात्कल्कानपि च शोधनान् ॥ १५ ॥

Ajagandhā, *ajaśṛṅgī*, *gavākṣī*, *lāṅgalī*, *pūtīka*, *citraka*, *pāṭhā*, *viḍaṅga*, *elā*, *hareṇu*, *kaṭutrika* (the three pungents), alkali of barley, salts (*saindhava*, *sauvarcala*, *viḍa*, *audbhida* and *sāmudrika*), *manaḥśilā*, *kāsīsa*, *trivṛtā*, *dantī*, *haritāla* and *surāṣṭrajā*.

These drugs have been prescribed for making cleansing wicks (for a wound); pastes can also be made out of the same drugs for cleansing purposes.

16,17/1. SAMŚODHANA GHṚTA

अर्कोत्तमां स्नुहीक्षीरं पिष्ट्वा क्षारोत्तमानि च ॥
जातीमूलं हरिद्रे द्वे कासीसं कटुरोहिणीम् ॥ १६ ॥
पूर्वोद्दिष्टानि चान्यानि कुर्यात् संशोधनं घृतम् ॥

Cleansing *ghṛta* should be prepared by grinding *arka* (*arkamūla*), *uttamā*[1] (*triphalā*), latex of *snuhī*, caustics of superior qualities[2], *jātīmūla*[3] (root of *jātī*), *haridrā dāruharidrā*, *kāsīsa* (green vitriol), *kaṭurohiṇī* and other drugs which have been mentioned earlier.

17/2,18. CLEANSING OIL (SAMŚODHANA TAILA)

मयूरको राजवृक्षो निम्बः कोशातकी तिलाः ॥ १७ ॥

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[1] *Arkottamā*=*mandāraka* according to some.

[2] *Muṣkaka*, *kuṭaja*, *palāśa*, *aśvakarṇa*, etc.

[3] *Jātukanda* variant, *gugguluka* (*Dalhaṇa*).

बृहती कण्टकारी च हरितालं मनःशिला ॥
शोधनानि च योज्यानि तैले द्रव्याणि शोधने ॥ १८ ॥

Cleansing oil should be prepared from *mayūraka*, *rājavṛkṣa*, *nimba*, *koṣātakī*, *tila*, *bṛhatī*, *kaṇṭakārī*, *haritāla*, *manaḥśilā* and from other cleansing drugs.

19. CLEANSING POWDER

कासीसे सैन्धवे किण्वे वचायां रजनीद्वये ॥
शोधनाङ्गेषु चान्येषु चूर्णं कुर्वीत शोधनम् ॥ १९ ॥

Cleansing powder should be prepared from *kāsīsa*, *saindhava*, *kiṇva*, *vacā*, both kinds of *rajanī* (*haridrā* and *dāruharidrā*) and from other cleansing drugs (mentioned earlier for making other preparations)

20. CLEANSING RASAKRIYĀ PREPARATION

सालसारादिसारेषु पटोलत्रिफलासु च ॥
रसक्रिया विधातव्या शोधनी शोधनेषु च ॥ २० ॥

Rasakriyā[1] for cleansing purposes should be prepared from the heartwood of the drugs included under the group *sālasāra*, etc. and from *paṭola*, *triphalā* and other cleansing drugs.

21. DRUGS FOR FUMIGATION (DHŪPANA)

श्रीवेष्टके सर्जरसे सरले देवदारुणि ॥
सारेष्वपि च कुर्वीत मतिमान् व्रणधूपनम् ॥ २१ ॥

The wise physician should fumigate the wound by *śrīveṣṭaka* or *sarjarasa*, *saralā*, *devadāru* and drugs of the group of *sālasāra*, etc.

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[1] *Rasakriyā* is a preparation which is prepared by adding eight or sixteen volumes of water to the drug and boiling till it remains to eighth or sixteenth part. It is then strained and heated again till it gets to the consistency of a sticky material.

22. HEALING DECOCTIONS AND INFUSIONS

कषायाणामनुष्णानां वृक्षाणां त्वक्षु साधितः ॥
श्रृतः शीतकषायो वा रोपणार्थं प्रशस्यते ॥ २२ ॥

Decoctions and cold infusions[1] prepared from the barks of trees[2] which are astringent and which do not possess hot properties are useful for healing (*ropaṇa*).

23. WICKS FOR HEALING (ROPAṆA)

सोमामृताश्वगन्धासु काकोल्यादौ गणे तथा ॥
क्षीरिप्ररोहेष्वपि च वर्तयो रोपणाः स्मृताः ॥ २३ ॥

Wicks for healing should be prepared from *soma*[3], *amṛta*, *aśvagandhā*, *kākolā*, etc. groups of drugs and sprouts of *kṣīri*n trees.

24. HEALING PASTES

समङ्गा सोमसरला सोमवल्कः सचन्दनः ॥
काकोल्यादिश्च कल्कः स्यात् प्रशस्तो व्रणरोपणे ॥ २४ ॥

Paste prepared from the following drugs has been recommended for encouraging healing of wounds : *samaṅgā*[4], *soma*, *saralā* (*viśamsikā*), *somavalka*, *candana* and *kākolī*, etc. group of drugs.

25. HEALING GHṚTA PREPARATION

पृथक्पर्ण्यात्मगुप्ता च हरिद्रे मालती सिता ॥
काकोल्यादिश्च योज्यः स्याद्भिषजा रोपणे घृते ॥ २५ ॥

The physician should use healing *ghṛta* prepared from

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[1] This is prepared by putting the drug in cold water and keeping it overnight.

[2] *Nyagrodha*, *udumbara*, *aśvattha*, *plakṣa*, etc. (*Dalhaṇa*).

[3] *Somavalkala*-according to some and *somā* i.e. *brahmī* according to others.

[4] *Añjalikārikā*, *lajjāluki* (colloquial)–according to *Dalhaṇa*; *Varāhakrāntā*—according to others.

pṛthakparṇī, *ātmaguptā*, *haridrās* (both types, i.e. *haridrā* and *dāruharidrā*), *mālatī*, *sitā* (sugar) and *kākolī*, etc. group of drugs.

26. HEALING OIL

कालानुसार्यागुरुणी हरिद्रे देवदारु च ॥
प्रियङ्गवश्च रोध्रं च तैले योज्यानि रोपणे ॥ २६ ॥

Oil beneficial for healing should be prepared from *kālānusārya*[1], *aguru*, *haridrās* (both types), *devadāru*, fruits of *priyaṅgu* and *rodhra*.

27,28. HEALING POWDER

कङ्गुका त्रिफला रोध्रं कासीसं श्रवणाह्वया ॥
धवाश्वकर्णयोस्त्वक् च रोपणं चूर्णमिष्यते ॥ २७ ॥
प्रियङ्गुका सर्जरसः पुष्पकासीसमेव च ॥
त्वक्चूर्णं धवजं चैव रोपणार्थं प्रशस्यते ॥ २८ ॥

Powders prepared from the following drugs are beneficial for the healing of wounds : *kaṅgukā*[2], *triphalā*, *rodhra* *kāsīsa* and *śravaṇāvhayā*, as well as bark of *dhava* and of *aśvakarṇa*[3].

Powder prepared from the following drugs are beneficial for the healing of wounds : *priyaṅgukā*, *sarjarasa*, *puṣpakāsīsa* and bark of *dhava*.

29. HEALING RASAKRIYĀ PREPARATION

त्वक्षु न्यग्रोधवर्गस्य त्रिफलायास्तथैव च ॥
रसक्रियां रोपणार्थे विदधीत यथाक्रमम् ॥ २९ ॥

Rasakriyā for the healing of wounds should be prepared as indicated from the following drugs : bark of *nyagrodha* group of drugs and similarly of *triphalā* also.

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[1] *Tagara* according to *Dalhaṇa* and *śailaja* according to others.

[2] *Kaṅavaḥ*, according to *Dalhaṇa*, a type of cereal or *kiṁśuka* according to others.

[3] Tree like *aśvattha* known as *gandhamuṇḍa* in the eastern region,

30. DRUGS TO ENCOURAGE GRANULATION TISSUE FORMATION (UTSĀDANA)

अपामार्गोऽश्वगन्धा च तालपत्री सुवर्चला ॥
उत्सादने प्रशस्यन्ते काकोल्यादिश्च यो गणः ॥ ३० ॥

Following drugs are recommended for encouraging granulation tissue formation in the wounds : *apāmārga*[1], *aśvagandhā*, *tālapatrī*, *suvarcalā* and *kākolī* group of drugs.

31, 32. DRUGS TO DISCOURAGE (AVASĀDANA) GRANULATION TISSUE

कासीसं सैन्धवं किण्वं कुरुविन्दो मनःशिला ॥
कुक्कुटाण्डकपालानि सुमनोमुकुलानि च ॥ ३१ ॥
फले शैरीषकारञ्जे धातुचूर्णानि यानि च ॥
व्रणेषूत्सन्नमांसेषु प्रशस्तान्यवसादने ॥ ३२ ॥

The following drugs are recommended for debridement of excessive granulation tissue (proud flesh) in the wound : *kāsīsa*, *saindhava*, *kiṇva* (enzymes or fermenting agents), *kuruvinda*, *manaḥśilā*, hen's egg shell, *sumana* buds, fruits of *sirīṣa* and of *karañja* along with the metallic powders.

33. EPILOGUE

समस्तं वर्गमर्धं वा यथालाभमथापि वा ॥
प्रयुञ्जीत भिषक् प्राज्ञो यथोद्दिष्टेषु कर्मसु ॥ ३३ ॥

The wise physician should use all the drugs of the group mentioned as indicated for the treatment, or only a part of the group or only those which are available.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने मिश्रकाध्यायो नाम
सप्तत्रिंशत्तमोऽध्यायः ॥ ३७ ॥

Thus ends the thirty-seventh chapter entitled 'The Miscellaneous Recipes' of *Sūtra-sthāna* of *Suśruta Saṁhitā*.

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[1] Roots only according to *Dalhaṇa*.

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SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study on this concept of grouping of drugs and measures to help in the treatment of inflammations, abscesses and wounds would be very interesting.

2. Pharmacological and biochemical study on the drugs (3-32) mentioned in this chapter should be carried out. Any promising drug should be further tried clinically and experimentally, thus establishing their extent of usefulness.

If any drug is really found to be good, attempts should be made to extract its active principle and test it again.

◆

सूत्रस्थानम्

अष्टत्रिंशत्तमोऽध्यायः

द्रव्यसंग्रहणीयोऽध्यायः

The Classification of Drugs

CHAPTER THIRTY-EIGHT

SŪTRA-STHĀNA

S. S. I. 38

SUMMARY

Drugs have been classified into 37 groups. Each group has been given a heading, its constituent members named and properties mentioned.

अष्टत्रिंशत्तमोऽध्यायः ।

Chapter Thirty-eight

1. अथातो द्रव्यसंग्रहणीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter on 'The Classification of Drugs'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. समासेन सप्तत्रिंशद्द्रव्यगणा भवन्ति ॥ ३ ॥

Briefly, there are thirty-seven groups of drugs. They are as follows :

4,5. VIDĀRIGANDHĀDI GROUP

तद्यथा–विदारिगन्धा विदारी विश्वदेवा सहदेवा श्वदंष्ट्रा पृथक्पर्णी शतावरी सारिवा कृष्णसारिवा जीवकर्षभकौ महासहा क्षुद्रसहा बृहत्यौ पुनर्नवैरण्डो हंसपादी वृश्चिकाल्यृषभी चेति ॥ ४ ॥

विदारिगन्धादिरयं गणः पित्तानिलापहः ॥
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासविनाशनः ॥ ५ ॥

(The *vidārigandhādi* group consists of :) *vidārigandhā*, *vidārī*, *viśvadevā*, *sahadevā*, *śvadaṁṣṭrā*, *pṛthakparṇī*, *śatāvarī*, *sārivā*, *kṛṣṇasārivā*, *jīvaka*, *ṛṣabhaka*, *mahāsahā*, *kṣudrasahā*, two kinds of *bṛhatī*, *punarnavā*, *eraṇḍa*, *haṁsapādī*, *vṛścikālī*. and *ṛṣabhī*. This *vidārigandhādi* group of drugs pacifies *pitta* and *vāta doṣas* and also cures consumption, *gulma*[1], body-ache, laboured breathing and cough.

6,7. ĀRAGVADHĀDI GROUP

आरग्वधमदनगोपघोण्टाकण्टकीकुटजपाठापाटलामूर्वेन्द्रयवसप्तपर्णनिम्बकुरुण्टकदासीकुरुण्टकगुडूचीचित्रशार्ङ्गेष्टाकरञ्जद्वयपटोलकिराततिक्तकानि सुषवी चेति ॥ ६ ॥

आरग्वधादिरित्येष गणः श्लेष्मविषापहः ॥
मेहकुष्ठज्वरवमीकण्डूघ्नो व्रणशोधनः ॥ ७ ॥

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[1] S. S. II. 9. 28/2-33.

(The *āragvadhādi* group of drugs are :) *āragvadha, madana, gopaghoṇṭā, kaṇṭakī, kuṭaja, pāṭhā, pāṭalā, mūrvā, indrayava, saptaparṇa, nimba, kuruṇṭaka, dāsīkuruṇṭaka, guḍūcī, citraka, śārṅgeṣṭā,* two kinds of *karañja, paṭola, kirātatiktaka* and *suṣavī.*

This *āragvadhādi* group of drugs pacifies *kapha* and poisons, cures urinary abnormalities, skin disorders, fever, vomiting, as well as itching and cleanses the wounds.

8,9. SĀLASĀRĀDI GROUP

सालसाराजकर्णखदिरकदरकालस्कन्धक्रमुकभूर्जमेषशृङ्गतिनिशचन्दनकुचन्दनशिंशपाशिरीषासनधवार्जुनतालशाकनक्तमालपूतीकाश्वकर्णागुरूणि कालीयकं चेति ॥ ८ ॥

सालसारादिरित्येष गणः कुष्ठविनाशनः ॥
मेहपाण्ड्वामयहरः कफमेदोविशोषणः ॥ ९ ॥

(The *sālasārādi* group of drugs are:) heartwood of *sāla, ajakarṇa, khadira, kadara, kālaskandha, kramuka, bhūrja, meṣaśṛṅgī, candana, kucandana, śiṁśapa, śirīṣa, asana, dhava, arjuna, tāla, śāka, naktamāla, pūtīka, aśvakarṇa, aguru,* and *kālīyaka.*

This *sālasārādi* group of drugs eradicates skin diseases (including leprosy), cures urinary disorders and anaemias as well as pacifies *kapha* and *medas.*

10,11. VARUṆĀDI GROUP

वरुणार्तगलशिग्रुमधुशिग्रुतर्कारीमेषश्रृङ्गीपूतीकनक्तमालमोरटाग्निमन्थसैरेयकद्वयबिम्बीवसुकवसिरचित्रकशतावरीबिल्वाजश्रृङ्गीदर्भा बृहतीद्वयं चेति ॥ १० ॥

वरुणादिर्गणो ह्येष कफमेदोनिवारणः ॥
विनिहन्ति शिरःशूलगुल्माभ्यन्तरविद्रधीन् ॥ ११ ॥

(The *varuṇādi* group of drugs are:) *varuṇa, ārtagala, śigru, madhuśigru, tarkārī, meṣaśṛṅgī, pūtīka, naktamāla, moraṭa, agnimantha,* two kinds of *saireyaka, bimbī, vasuka, vasira, citraka, śatāvarī, bilva, ajaśṛṅgī, darbha* and two kinds of *bṛhatī.*

This *varuṇādi* group of drugs eliminates *kapha* and *medas* and cures headache, *gulma*[1] and internal abscess[2].

12,13. VĪRATARVĀDI GROUP

वीरतरुसहचरद्वयदर्भवृक्षादनीगुन्द्रानलकुशकाशाश्मभेदकाग्निमन्थमोरटावसुकवसिरभल्लूककुरण्टिकेन्दीवरकपोतवङ्काः श्वदंष्ट्रा चेति ॥ १२ ॥

वीरतर्वादिरित्येष गणो वातविकारनुत् ॥
अश्मरीशर्करामूत्रकृच्छ्राघातरुजापहः ॥ १३ ॥

(The *vīratarvādi* group of drugs are:) *vīrataru (vellantara)*, two kinds of *sahacaras*, *darbha*, *vṛkṣādanī*, *gundrā*, *nala*, *kuśa*, *kāśa*, *aśmabhedaka*, *agnimantha*, *moraṭā* *vasuka*, *vasira*, *bhallūka*, *kuraṇṭikā*, *indīvara*, *kapotavaṅkā* and *śvadaṁṣṭrā*.

This *vīratarvādi* group of drugs pacifies *vātika* disorders and alleviates pain of urinary calculi, gravel, dysuria and that of retention of urine.

14,15. LODHRĀDI GROUP

लोध्रसावरलोध्रपलाशकुटन्नटाशोकफञ्जीकट्फलैलवालुकशल्लकीजिङ्गिनीकदम्बसालाः कदली चेति ॥ १४ ॥

एष रोध्रादिरित्युक्तो मेदःकफहरो गणः ॥
योनिदोषहरः स्तम्भी वर्ण्यो विषविनाशनः ॥ १५ ॥

(The *lodhrādi* group of drugs are:) *lodhra*, *sāvaralodhra*, *palāśa*, *kuṭannaṭa*, *aśoka*, *phañjī*, *kaṭphala*, *elavāluka*, *śallakī*, *jiṅginī*, *kadamba*, *sāla* and *kadalī*.

This *rodhrādi* group of drugs pacifies *medas* and *kapha* and cures gynaecological disorders; these are astringent, improve complexion and counteract poisons.

16,17. ARKĀDI GROUP

अर्कालर्ककरञ्जद्वयनागदन्तीमयूरकभार्गीरास्नेन्द्रपुष्पीक्षुद्रश्वेतामहाश्वेतावृश्चिकाल्यलवणास्तापसवृक्षश्चेति ॥ १६ ॥

अर्कादिको गणो ह्येष कफमेदोविषापहः ॥
कृमिकुष्ठप्रशमनो विशेषाद्व्रणशोधनः ॥ १७ ॥

1,2. S.S. II. 9. 28/2-33.

(The *arkādi* group of drugs are:) *arka, alarka,* two kinds of *karañjas, nāgadantī, mayūraka, bhārgī, rāsnā, indrapuṣpī, kṣudraśvetā, mahāśvetā, vṛścikālī, alavaṇā* and *tāpasa vṛkṣa*.

This *arkādi* group of drugs pacifies *kapha, medas* and poisons, cures worm infestations and skin disorders and specifically is wound cleansing.

18,19. SURASĀDI GROUP

सुरसाश्वेतसुरसाफणिज्झकार्जकभूस्तृणसुगन्धकसुमुखकालमालकुठेरककासमर्दक्षवकखरपुष्पाविडङ्गकट्फलसुरसीनिर्गुण्डीकुलाहलोन्दुरुकर्णिकाफञ्जीप्राचीबलकाकमाच्यो विषमुष्टिकश्चेति ॥ १८ ॥

सुरसादिर्गणो ह्येष कफहृत् क्रिमिसूदनः ॥
प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः ॥ १९ ॥

(The *surasādi* group of drugs are:) *surasā, śvetasurasā, phaṇijjhaka, arjaka, bhūstṛṇa, sugandhaka, sumukha, kālamāla, kuṭheraka. kāsamarda, kṣavaka, kharapuṣpā, viḍaṅga, kaṭphala, surasī, nirguṇḍī, kulāhala, undurukarṇikā, phāñjī, prācībala, kākamācī* and *viṣamuṣṭika*.

This *surasādi* group of drugs pacifies *kapha*, is vermifugal, cures coryza, anorexia, dyspnoea and cough and is a wound cleanser.

20,21. MUṢKAKĀDI GROUP

मुष्ककपलाशधवचित्रकमदनवृक्षकशिंशपावज्रवृक्षास्त्रिफला चेति ॥ २० ॥

मुष्ककादिर्गणो ह्येष मेदोघ्नः शुक्रदोषहृत् ॥
मेहार्शःपाण्डुरोगाश्मशर्करानाशनः परः ॥ २१ ॥

(The *muṣkakādi* group of drugs are:) *muṣkaka, palāśa, dhava, citraka, madana, vṛkṣaka, śiṁśapā, vajravṛkṣa* and *triphalā*.

This *muṣkakādi* group of drugs pacifies *medas*, erdiacates seminal disorders, and completely cures urinary abnormalities, piles, anaemias and urinary gravel.

22,23. PIPPALYĀDI GROUP

पिप्पलीपिप्लीमूलचव्यचित्रकश्रृङ्गवेरमरिचहस्तिपिप्पलीहरेणुकैलाजमोदेन्द्रयवपाठाजीरकसर्षपमहानिम्बफलहिङ्गुभार्गीमधुरसातिविषावचाविडङ्गानि कटुरोहिणी चेति ॥ २२ ॥

पिप्पल्यादिः कफहरः प्रतिश्यायानिलारुचीः ॥
निहन्याद्दीपनो गुल्मशूलघ्नश्चामपाचनः ॥ २३ ॥

(The *pippalyādi* group of drugs are:) *pippalī*, *pippalīmūla*, *cavya*, *citraka*, *sṛṅgavera*, *marica*, *hastipippalī*, *hareṇukā*, *elā*, *ajamodā*, *indrayava*, *pāṭhā*, *jīraka*, *sarṣapa*, *mahānimba* fruit, *hiṅgu*, *bhārgī*, *madhurasā*, *ativiṣā*, *vacā*, *viḍaṅga*, and *kaṭurohiṇī*.

This *pippalyādi* group of drugs pacifies *kapha*, cures coryza, *vātika* troubles and anorexia and is an appetiser, eradicates *gulma* and colics and digests *āma*.

24,25. ELĀDI GROUP

एलातगरकुष्ठमांसीध्यामकत्वक्पत्रनागपुष्पप्रियङ्गुहरेणुकाव्याघ्रनखशुक्तिचण्डास्थौणेयक श्रीवेष्टकचोचचोरकवालुकगुग्गुलुसर्जरसतुरुष्ककुन्दुरुकागुरुस्पृक्कोशीरभद्रदारुकुङ्कुमानि पुन्नागकेशरं चेति ॥ २४ ॥

एलादिको वातकफौ निहन्याद्विषमेव च ॥
वर्णप्रसादनः कण्डूपिडकाकोठनाशनः ॥ २५ ॥

(The *elādi* group of drugs are:) *elā*, *tagara*, *kuṣṭha*, *māṁsī*, *dhyāmaka*, *tvak*, *patra*, *nāgapuṣpa*, *priyaṅgu*, *hareṇukā*, *vyāghranakha*, *śukti*, *caṇḍā*, *sthauṇeyaka*, *śrīveṣṭaka*, *coca*, *coraka*, *vāluka*, *guggulu*, *sarjarasa*, *turuṣka*, *kunduruka*, *aguru*, *spṛkkā*, *uśīra*, *bhadradāru*, *kuṅkuma*, *punnāga* and *keśara*.

This *elādi* group of drugs pacifies *vāta* and *kapha* as also poisons, improves complexion and cures pruritus, boils and urticaria.

26-28. VACĀDI AND HARIDRĀDI GROUPS

वचामुस्तातिविषाभयाभद्रदारूणि नागकेशरं चेति ॥ २६ ॥
हरिद्रादारुहरिद्राकलशीकुटजबीजानि मधुकं चेति ॥ २७ ॥
एतौ वचाहरिद्रादी गणौ स्तन्यविशोधनौ ॥
आमातिसारशमनौ विशेषाद्दोषपाचनौ ॥ २८ ॥

(The *vacādi* group of drugs are:) *vacā*, *mustā*, *ativiṣā*, *abhayā*, *bhadradāru* and *nāgakeśara*.

(The *haridrādi* group of drugs are:) *haridrā*, *dāruharidrā*, *kalaśī*, *kuṭajabīja* and *madhuka*.

These *vacādi* and *haridrādi* groups of drugs purify (human breast) milk, pacify *āma* (unripe) stage of dysentery and digest the *doṣas* in particular.

29,30. ŚYÂMĀDI GROUP

श्यामामहाश्यामात्रिवृद्दन्तीशङ्खिनीतिल्वककम्पिल्लकरम्यकक्रमुकपुत्रश्रेणी-
गवाक्षीराजवृक्षकरञ्जद्वयगुडूचीसप्तलाच्छगलान्त्रिसुधाः सुवर्णक्षीरी चेति ॥ २९ ॥

उक्तः श्यामादिरित्येष गणो गुल्मविषापहः ॥
आनाहोदरविड्भेदी तथोदावर्तनाशनः ॥ ३० ॥

(The *śyāmādi* group of drugs are:) *śyāmā, mahāśyāmā, trivṛt, dantī, śaṅkhinī, tilvaka, kampillaka, ramyaka, kramuka, putraśreṇī, gavākṣī, rājavṛkṣa*, two kinds of *karañjas, guḍūcī, saptalā, chagalāntri, sudhā* and *suvarṇakṣīrī*.

This *śyāmādi* group of drugs pacifies *gulma* and poisons and causes expulsion of flatus in obstinate constipation and abdominal enlargements and cures *udāvarta*.

31,32. BṚHATYÂDI GROUP

बृहतीकण्टकारिकाकुटजफलपाठा मधुकं चेति ॥ ३१ ॥
पाचनीयो बृहत्यादिर्गणः पित्तानिलापहः ॥
कफारोचकहृद्रोगमूत्रकृच्छ्ररुजापहः ॥ ३२ ॥

(The *bṛhatyādi* group of drugs are:) *bṛhatī, kaṇṭakārikā, kuṭajaphala, pāṭhā* and *madhuka*.

The *bṛhatyādi* group of drugs is digestive, pacifies *pitta* and *vāyu* and cures *kapha*, anorexia, cardiac disorders and dysuria.

33,34. PAṬOLĀDI GROUP

पटोलचन्दनकुचन्दनमूर्वागुडूचीपाठाः कटुरोहिणी चेति ॥ ३३ ॥
पटोलादिर्गणः पित्तकफारोचकनाशनः ॥
ज्वरोपशमनो व्रण्यश्छर्दिकण्डूविषापहः ॥ ३४ ॥

(The *paṭolādi* group of drugs are:) *paṭola, candana, kucandana, mūrvā, guḍūcī, pāṭhā*, and *kaṭurohiṇī*.

The *paṭolādi* group of drugs cures *pitta, kapha* and anorexia, alleviates fever, improves complexion and pacifies vomiting, pruritus and poisoning.

35,36. KĀKOLYĀDI GROUP

काकोलीक्षीरकाकोलीजीवकर्षभकमुद्गपर्णीमाषपर्णीमेदामहामेदाच्छिन्नरुहा-
कर्कटशृङ्गीतुगाक्षीरीपद्मकप्रपौण्डरीकर्धिवृद्धिमृद्वीकाजीवन्त्यो मधुकं चेति ॥३५॥
काकोल्यादिरयं पित्तशोणितानिलनाशनः ॥
जीवनो बृंहणो वृष्यः स्तन्यश्लेष्मकरस्तथा ॥ ३६ ॥

(The *kākolyādi* group of drugs are:) *kākolī, kṣīrakākolī, jīvaka, ṛṣabhaka, mudgaparṇī, māṣaparṇī, medā, mahāmedā, chinnaruhā, karkaṭaśṛṅgī, tugākṣīrī, padmaka, prapauṇḍarīka, ṛddhi, vṛddhi, mṛdvīkā, jīvantī* and *madhuka*.

The *kākolyādi* group of drugs pacifies *pitta, śoṇita* and *vāta*, is revitalising, makes the person stronger and increases sexual power, lactation and *kapha*.

37,38. ŪṢAKĀDI GROUP

ऊषकसैन्धवशिलाजतुकासीसद्वयहिङ्गुतुत्थकंचेति ३७ ॥
ऊषकादिः कफं हन्ति गणो मेदोविशोषणः ॥
अश्मरीशर्करामूत्रकृच्छ्रगुल्मप्रणाशनः ॥ ३८ ॥

(The *ūṣakādi* group of drugs are:) *ūṣaka, saindhava, śilājatu,* two kinds of *kāsīsa, hiṅgu* and *tutthaka*.

The *ūṣakādi* group of drugs removes *kapha*, decreases *medas*, and cures urinary stone, gravel, dysuria and *gulma*.

39,40. SĀRIVĀDI GROUP

सारीवामधुकचन्दनकुचन्दनपद्मककाश्मरीफलमधूकपुष्पाण्युशीरं चेति ॥ ३९ ॥
सारिवादिः पिपासाघ्नो रक्तपित्तहरो गणः ॥
पित्तज्वरप्रशमनो विशेषाद्दाहनाशनः ॥ ४० ॥

(The *sārivādi* group of drugs are:) *sārivā, madhuka, candana, padmaka, kāśmarī* fruits, *madhūka* flowers and *uśīra*.

The *sārivādi* group of drugs pacifies thirst, cures haemorrhagic disorders and alleviates fever of *pitta* predominance, specially its burning sensation.

41,42. AÑJANĀDI GROUP

अञ्जनरसाञ्जननागपुष्पप्रियङ्गुनीलोत्पलनलदनलिनकेशराणि मधुकं चेति ॥४१॥
अञ्जनादिर्गणो ह्येष रक्तपित्तनिबर्हणः ॥
विषोपशमनो दाहं निहन्त्याभ्यन्तरं भृशम् ॥ ४२ ॥

(The *añjanādi* group of drugs are:) *añjana*, *rasāñjana*, *nāgapuṣpa*, *priyaṅgu*, *nīlotpala*, *nalada*, *nalina*, *keśara* and *madhuka*.

The *añjanādi* group of drugs eradicates haemorrhagic conditions, pacifies poisons and subsides (even) intense internal burning sensation.

43,44. PARŪṢAKĀDI GROUP

परूषकद्राक्षाकट्फलदाडिमराजादनकतकफलशाकफलानित्रिफलाचेति ॥ ४३ ॥

परूषकादिरित्येष गणोऽनिलविनाशनः ॥
मूत्रदोषहरो हृद्यः पिपासाघ्नो रुचिप्रदः ॥ ४४ ॥

(The *parūṣakādi* group of drugs are the following fruits:) *parūṣaka*, *drākṣā*, *kaṭphala*, *dāḍima*, *rājādana*, *katakaphala*, *śākaphala* and *triphalā*.

The *parūṣakādi* group pacifies *vāta*, cures disorders of urine, is cordial, removes thirst and improves the taste.

45-47. PRIYAṄGVĀDI AND AMBAṢṬHĀDI GROUPS

प्रियङ्गुसमङ्गाधातकीपुन्नागनागपुष्पचन्दनकुचन्दनमोचरसरसाञ्जनकुम्भीकस्त्रोतोऽञ्जनपद्मकेसरयोजनवल्लयो दीर्घमूला चेति ॥ ४५ ॥

अम्बष्ठाधातकीकुसुमसमङ्गाकट्वङ्गमधुकबिल्वपेशिकासावररोध्रपलाशनन्दीवृक्षाः पद्मकेशराणि चेति ॥ ४६ ॥

गणौ प्रियङ्ग्वम्बष्ठादी पक्कातीसारनाशनौ ॥
सन्धानीयौ हितौ पित्ते व्रणानां चापि रोपणौ ॥ ४७ ॥

(The *priyaṅgvādi* group of drugs are:) *priyaṅgu*, *samaṅgā*,, *dhātakī*, *punnāga*, *nāgapuṣpa*, *candana*, *kucandana*, *mocarasa* *rasāñjana*, *kumbhīka*, *strotoñjana*, *padmakesara*, *yojanavallī* and *dīrghamūlā* .

(The *ambaṣṭhādi* group of drugs are:) *ambaṣṭhā*, *dhātakī-kusuma* (flowers of *dhātakī*), *samaṅgā*, *kaṭvaṅga*, *madhuka*, *bilvapeśikā* (pulp of young fruits), *sāvararodhra*, *palāśa*, *nandīvṛkṣa* and *padmakeśara*.

The *priyaṅgvādi* and *ambaṣṭhādi* groups of drugs cure later stages of diarrhoea, are union promoters and are beneficial for *paittika* (diseases) and for the healing of wounds.

48,49, NYAGRODHĀDI GROUP

न्यग्रोधोदुम्बराश्वत्थप्लक्षमधुककपीतनककुभाम्रकोशाम्रचोरकपत्रजम्बूद्वयप्रियालमधूकरोहिणीवञ्जुलकदम्बबदरीतिन्दुकीसल्लकीरोध्रसावररोध्रभल्लातकपलाशानन्दीवृक्षश्चेति ॥ ४८ ॥

न्यग्रोधादिर्गणो व्रण्यः संग्राही भग्नसाधकः ॥
रक्तपित्तहरो दाहमेदोघ्नो योनिदोषहृत् ॥ ४९ ॥

(The *nyagrodhādi* group of drugs are:) *nyagrodha, udumbara, aśvattha, plakṣa, madhuka, kapītana, kakubha, āmra, kośāmra, corakapatra,* two kinds of *jambūs, priyāla, madhūka, rohiṇī, vañjula, kadamba, badarī, tindukī, sallakī, rodhra, sāvararodhra, bhallātaka, palāśa,* and *nandīvṛkṣa.*

The *nyagrodhādi* group of drugs are beneficial for wound healing, are astringent, help in the healing of fractures and dislocations, cure haemorrhagic diseases, burning sensation, adiposity and vaginal disorders.

50,51. GUḌCYĀDI ŪGROUP

गुडूचीनिम्बकुस्तुम्बुरुचन्दनानी पद्मकं चेति ॥ ५० ॥
एष सर्वज्वरान् हन्ति गुडूच्यादिस्तु दीपनः ॥
हृल्लासारोचकवमीपिपासादाहनाशनः ॥ ५१ ॥

(The *guḍūcyādi* group of drugs are:) *guḍūcī, nimba, kustumburu, candana,* and *padmaka.*

The *guḍūcyādi* group of drugs cure all types of fever, are appetisers and eradicate nausea, anorexia, vomiting, thirst and burning sensation.

52,53. UTPALĀDI GROUP

उत्पलरक्तोत्पलकुमुदसौगन्धिककुवलयपुण्डरीकाणि मधुकं चेति ॥५२॥
उत्पलादिरयं दाहपित्तरक्तविनाशनः ॥
पिपासाविषहृद्रोगच्छर्दिमूर्च्छाहरो गणः ॥ ५३ ॥

(The *utpalādi* group of drugs are:) *utpala, raktotpala, kumuda, saugandhika, kuvalaya, puṇḍarīka* and *madhuka.*

The *utpalādi* group of drugs cure burning sensation, haemorrhagic disorders, thirst, poisoning, cardiac disorders, vomiting and fainting.

54,55. MUSTĀDI GROUP

मुस्ताहरिद्रादारुहरिद्राहरीतक्यामलकबिभीतककुष्ठहैमवतीवचापाठाकटुरोहिणी-शार्ङ्गष्टातिविषाद्राविडोभल्लातकानि चित्रकश्चेति ॥ ५४ ॥

एष मुस्तादिको नाम्ना गणः श्लेष्मनिषूदनः ॥
योनिदोषहरः स्तन्यशोधनः पाचनस्तथा ॥ ५५ ॥

(The *mustādi* group of drugs are:) *mustā, haridrā, dāruharidrā, harītakī, āmalaka, bibhītaka, kuṣṭha, haimavatī, vacā, pāṭhā, kaṭurohiṇī, sārṅgaṣṭā, ativiṣā, draviḍī, bhallātaka* and *citraka.*

The *mustādi* group of drugs pacifies *kapha,* cures vaginal disorders, purifies breast milk and digests *(āma)*.

56,57. TRIPHALĀDI GROUP

हरीतक्यामलकबिभीतकानीति त्रिफला ॥ ५६ ॥

त्रिफला कफपित्तघ्नी मेहकुष्ठविनाशनी ॥
चक्षुष्या दीपनी चैव विषमज्वरनाशनी ॥ ५७ ॥

(The *triphalādi* group of drugs are:) *harītakī, āmalaka* and *bibhītaka.*

The *triphalādi* group of drugs pacifies *kapha* and *pitta,* eradicates urinary and skin disorders, is beneficial for the eyes, is an appetiser and cures intermittent fever.

58,59. TRIKAṬUKĀDI GROUP

पिप्पलीमरिचशृङ्गवेराणीति त्रिकटुकम् ॥ ५८ ॥

त्र्यूषणं कफमेदोघ्नं मेहकुष्ठत्वगामयान् ॥
निहन्याद्दीपनं गुल्मपीनसाग्न्यल्पतामपि ॥ ५९ ॥

(The *trikaṭukādi* group of drugs are:) *pippalī, marica,* and *sṛṅgavera.*

The *tryūṣaṇādi (trikaṭukādi)* group of drugs pacifies *kapha* and *medas,* eradicates urinary disorders, leprosy and skin diseases, is an appetiser and cures *gulma,* coryza and weak digestive power.

60,61. THE ĀMALAKYĀDI GROUP

आमलकीहरीतकीपिप्पल्यश्चित्रकश्चेति ॥ ६० ॥

आमलक्यादिरित्येष गणः सर्वज्वरापहः ॥
चक्षुष्यो दीपनो वृष्यः कफारोचकनाशनः ॥ ६१ ॥

(The *āmalakyādi* group of drugs are:) *āmalakī, harītakī, pippalī* and *citraka.*

The *āmalakyādi* group of drugs brings down all types of fever, is beneficial for the eyes, is an appetiser and aphrodisiac and cures *kapha* and anorexia.

62,63. TRAPVĀDI GROUP

त्रपुसीसताम्ररजतसुवर्णकृष्णलोहानि लोहमलश्चेति ॥ ६२ ॥
गणस्त्रप्वादिरित्येष गरक्रिमिहरः परः ॥
पिपासाविषहृद्रोगपाण्डुमेहहरस्तथा ॥ ६३ ॥

(The *trapvādi* group of drugs are:) *trapu* (tin), *sīsa* (lead), *tāmra* (copper), *rajata* (silver), *suvarṇa* (gold), *kṛṣṇaloha* (iron) and *lohamala*[1].

The *trapvādi* group of drugs pacifies specifically the *gara* (cumulative) type of poisons, is an anthelmintic and also cures thirst, poisoning (in general), cardiac disorders, anaemias and urinary abnormalities.

64,65. LĀKṢĀDI GROUP

लाक्षारेवतकुटजाश्वमारकट्फलहरिद्राद्वयनिम्बसप्तच्छदमालत्यस्त्रायमाणा चेति
॥ ६४ ॥

कषायतिक्तमधुरः कफपित्तार्तिनाशनः ॥
कुष्ठक्रिमिहरश्चैव दुष्टव्रणविशोधनः ॥ ६५ ॥

(The *lākṣādi* group of drugs are:) *lākṣā* (lac), *ārevata, kuṭaja, aśvamāra, kaṭphala,* two kinds of *haridrā, nimba, saptacchada, mālatī* and *trāyamāṇā.*

This group is astringent, bitter and sweet and pacifies *kapha* and *pitta* and is an analgesic, cures skin disorders, is an anthelmintic and cleanses septic ulcers.

66-71. FIVE GROUPS OF FIVE ROOT DRUGS

पञ्च पञ्चमूलान्यत ऊर्ध्वं वक्ष्यामः ॥
तत्र त्रिकण्टकबृहतीद्वयपृथक्पर्ण्यो विदारिगन्धा चेति कनीयः ॥ ६६ ॥

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[1] *Manḍūra*-a type of rusted iron.

कषायतिक्तमधुरं कनीयः पञ्चमूलकम् ॥
वातघ्नं पित्तशमनं बृंहणं बलवर्धनम् ॥ ६७ ॥
बिल्वाग्निमन्थटिण्टुकपाटलाः काश्मर्यश्चेति महान् ॥ ६८ ॥
सतिक्तं कफवातघ्नं पाके लघ्वग्निदीपनम् ॥
मधुरानुरसं चैव पञ्चमूलं महत् स्मृतम् ॥ ६९ ॥
अनयोर्दशमूलमुच्यते ॥ ७० ॥
गणः श्वासहरो ह्येष कफपित्तानिलापहः ॥
आमस्य पाचनश्चैव सर्वज्वरविनाशनः ॥ ७१ ॥

Now hereafter we would narrate the five groups[1] of five root drugs :

KANĪYA AND MAHAT PAÑCAMŪLA (DAŚAMŪLA) GROUPS

Amongst these the (first is the) *kanīya* (small) group of (five root) drugs which are: *trikaṇṭaka,* two kinds of *bṛhatī, pṛthakparṇī,* and *vidārigandhā.*

The five *kanīya* roots are astringent, bitter and sweet, cure *vāta,* pacify *pitta,* are weight increasing and strengthening.

(The second) *mahat* (large) group of (five root) drugs are: *bilva, agnimantha, ṭiṇṭuka, pāṭalā* and *kāśmarī.*

The five *mahat* (large) roots are bitter, pacify *kapha* and *vāta* and are easily digestible, are appetisers and are sweet in after-taste.

Both these (first and second) groups are jointly called *daśamūla* (ten roots). This *(daśamūla)* group cures asthma, pacifies *kapha, pitta* and *vāyu,* digests *āma* and brings down all types of fevers.

72-74. VALLĪ AND KAṆṬAKA PAÑCAMŪLA GROUPS

विदारीसारिवारजनीगुडूच्योऽजशृङ्गी चेति वल्लीसंज्ञः ॥ ७२ ॥
करमर्दीत्रिकण्टकसैरीयकशतावरीगृध्रनख्य इति कण्टकसंज्ञः ७३ ॥
रक्तपित्तहरौ ह्येतौ शोफत्रयविनाशनौ ॥
सर्वमेहहरौ चैव शुक्रदोषविनाशनौ ॥ ७४ ॥

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[1] *Kanīya, Mahat, Vallī, Kaṇṭka* and *Tṛṇa.*

The *vallī* (creepers, the third) group of drugs are: *vidārī, sārivā, rajanī, guḍūcī* and *ajaśṛṅgī*.

The *kaṇṭaka* (thorny, the fourth) group of drugs are: *karamardī, trikaṇṭaka, sairīyaka, śatāvarī* and *gṛdhranakhī*.

These two (the third and fourth group) cure haemorrhagic conditions, oedema caused by the three (*doṣas*), all types of urinary abnormalities and seminal disorders.

75,76. TṚṆA PAÑCAMŪLA GROUP

कुशकाशनलदर्भकाण्डेक्षुका इति तृणसंज्ञकः ॥ ७५ ॥
मूत्रदोषविकारं च रक्तपित्तं तथैव च ॥
अन्त्यः प्रयुक्तः क्षीरेण शीघ्रमेव विनाशयेत् ॥ ७६ ॥

The *tṛṇa* (grass, the fifth) group consists of : *kuśa, kāśa, nala, darbha* and *kāṇḍekṣuka*.

The last group *(tṛṇa)* when used with milk quickly cures urinary *doṣas* and disorders, and similarly (cures) haemorrhagic conditions.

77. DOṢIKA EFFECTS OF THE FIVE PAÑCAMŪLA GROUPS

एषां वातहरावाद्यावन्त्यः पित्तविनाशनः ॥
पञ्चकौ श्लेष्मशमनावितरौ परिकीर्तितौ ॥ ७७ ॥

Out of these five groups of roots, the first two are *vāta* alleviating; the last is *pitta* pacifying and the rest (two) are known to be *kapha* allaying.

78. TRIVṚTA, ETC. DRUGS

त्रिवृतादिकमन्यत्रोपदेक्ष्यामः ॥ ७८ ॥

The *trivṛta*, etc. drugs would be described elsewhere.

79,80. USES AND PREPARATIONS OF THE DRUGS

समासेन गणा ह्येते प्रोक्तास्तेषां तु विस्तरम् ॥
चिकित्सितेषु वक्ष्यामि, ज्ञात्वा दोषबलाबलम् ॥ ७९ ॥

एभिर्लेपान् कषायांश्च तैलं सर्पींषि पानकान् ॥
प्रविभज्य यथान्यायं कुर्वीत मतिमान् भिषक् ॥ ८० ॥

These groups have been described briefly here; their details would be narrated in Cikitsā-sthāna; the wise physician, having taken into consideration the *doṣas*, the strength and weakness (of the *doṣa* and of the patient), should use these in the form of pastes, decoctions, oils, *ghṛtas* and syrups as and when indicated.

81. STORAGE OF DRUGS

धूमवर्षानिलक्लेदैः सर्वर्तुष्वनभिद्रुते ॥
ग्राहयित्वा गृहे न्यस्येद्विधिनौषधसंग्रहम् ॥ ८१ ॥

Having collected the medicines as advised, they should be stored well in the house at a place free from smoke, rains, wind and humidity during all seasons.

82. DRUGS MAY BE USED SINGLY OR IN VARIOUS COMBINATIONS

समीक्ष्य दोषभेदांश्च भिन्नान् मिश्रान् प्रयोजयेत् ॥
पृथङ्मिश्रान् समम्तान्वा गणं वा व्यस्तसंहतम् ॥ ८२ ॥

Having taken into consideration the *doṣas* and the different groups of drugs, they (the drugs) should be used in different combinations, each group separately or all together or a drug of a group or several drugs of the same group.

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यसंग्रहणीयो
नामाष्टत्रिशोऽध्यायः ॥ ३८ ॥

Thus ends the thirty-eighth chapter entitled 'The Classification of Drugs' of *Sūtra-sthāna* of *Suśruta Saṁhitā*.

◆

S. S. I. 38

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study of this concept of classification of drugs of similar properties into 37 groups would be worthwhile.

2. All the drugs mentioned in this chapter should be identified and categorised in modern terminology.

3. The properties of each group mentioned ought to be checked.

4. This chapter should be of great interest to the pharmacologist, the biochemist and the pharmaceutical concerns.

सूत्रस्थानम्

एकोनचत्वारिंशत्तमोऽध्यायः

संशोधनसंशमनीयोऽध्यायः

Elimination and Alleviation of Doṣas

CHAPTER THIRTY-NINE
SŪTRA-STHĀNA

S. S. 1. 39.

SUMMARY

The *doṣa*–eliminative and alleviative drugs have been classified in this chapter.

The *doṣa*–eliminative drugs (3-6) such as the emetics (3), purgatives (4), emetics-purgatives (5) and errhines (6) have been categorised.

The *doṣa*–alleviating drugs (7-9) for *vāta* (7), *pitta* (8) and *kapha* (9) have been listed next.

Principles ine stimating the dosage of these drugs (10-13) and their dosage schedule (14) have been given.

एकोनचत्वारिंशत्तमोध्यायः ।

Chapter Thirty-nine

1. Elimination and Alleviation of Doṣas

अथातः संशोधनसंशमनीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'Elimination and Alleviation (of *doṣas*)'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3-6. THE DOṢA-ELIMINATIVE DRUGS

मदनकुटजजीमूतकेक्ष्वाकुधामार्गवकृतवेधनसर्षपविडङ्गपिप्पली करञ्जप्रपुन्नाडकोविदारकर्बुदारारिष्टाश्वगन्धाविदुलबन्धुजीवकश्वेताशणपुष्पीबिम्बीवचामृगेर्वारवश्चित्रा चेत्यूर्ध्वभागहराणि । तत्र, कोविदारपूर्वाणां फलानि, कोविदारादीनां मूलानि ॥३॥

त्रिवृताश्यामादन्तीद्रवन्तीसप्तलाशङ्खिनीविषाणिकागवाक्षीच्छगलान्त्रीस्नुक्सुवर्णक्षीरीचित्रककिणिहीकुशकाशतिल्वककम्पिल्लकरम्यकपाटलापूगहरीतक्यामलकबिभीतकनीलिनीचतुरङ्गुलैरण्डपूतीमहावृक्षसप्तच्छदार्का ज्योतिष्मती चेत्यधोभागहराणि । तत्र तिल्वकपूर्वाणां मूलानि, तिल्वकादीनां पाटलान्तानां त्वचः, कम्पिल्लकफलरजः, पूगादीनामेरण्डान्तानां फलानि, पूतीकारग्वधयोः पत्राणि, शेषाणां क्षीराणीति ॥ ४ ॥

कोशातकी सप्तला शङ्खिनी देवदाली कारवेल्लिका चेत्युभयतोभागहराणि । एषां स्वरसा इति ॥ ५ ॥

पिप्पलीविडङ्गापामार्गशिग्रुसिद्धार्थकशिरीषमरिचकरवीरबिम्बीगिरिकर्णिकाकिणिहीवचाज्योतिष्मतीकरञ्जार्कालर्कलशुनातिविषाशृङ्गवेरतालीशतमालसुरसार्जकेङ्गुदीमेषशृङ्गीमातुलुङ्गीमुरङ्गीपीलुजातीशालतालमधूकलाक्षाहिङ्गुलवणमद्यगोशकृद्रसमूत्राणीति शिरोविरेचनानी । तत्र करवीरपूर्वाणां फलानि, करवीरादीनामर्कान्तानां मूलानि, तालीशपूर्वाणां कन्दाः; तालीशादीनामर्जकान्तानां पत्राणि, इङ्गुदीमेषशृङ्गयोस्त्वचः, मातुलुङ्गीमुरङ्गीपीलुजातीनां पुष्पाणि, शालतालमधूकानां साराः, हिङ्गुलाक्षे निर्यासौ, लवणानि पार्थिवविशेषाः; मद्यान्यासुतसंयोगाः, शकृद्रसमूत्रे मलाविति ॥ ६ ॥

EMETICS

The following drugs eliminate the *doṣas* (as vomitus) from the upper route of the body :

Madana, kuṭaja, jīmūtaka, ikṣvāku, dhāmārgava, kṛtavedhana, sarṣapa, viḍaṅga, pippalī, karañja, prapunnāḍa, kovidāra karbudāra, ariṣṭa, aśvagandhā, vidula, bandhujīvaka, śvetā, śaṇapuṣpī, bimbī. vacā, mṛgervāru and *citrā.*

Out of these above, fruits of those mentioned prior to *kovidāra*, are to be used; and roots of those mentioned beginning with *kovidāra* are to be used).

PURGATIVES

Following drugs eliminate the *doṣas* (with the faeces) from the lower route of the body :

Trivṛta, śyāmā, dantī, dravantī, saptalā, śaṅkhinī, viṣāṇikā, gavākṣī, chagalāntrī, snuk, suvarṇakṣīrī, citraka, kiṇihī, kuśa, kāśa, tilvaka, kampillaka, ramyaka, pāṭalā, pūga, harītakī, āmalaka, bibhītaka, nīlinī, caturaṅgula, eraṇḍa, pūtīka, mahāvṛkṣa, saptacchada, arka and *jyotiṣmatī.*

Roots of those drugs prior to *tilvaka*, bark of those beginning with *tilvaka* and ending with *pāṭalā*, *raja*[1] covering the fruits of *kampillaka*, fruits of those drugs beginning with *pūga* and ending with *eraṇḍa*, leaves of *pūtīka* and *āragavadha* and latex from the rest should be used.

EMETICS-PURGATIVES

Following drugs eliminate *doṣas* from both routes (upper as well as lower) :

Kośātakī, saptalā, śaṅkhinī, devadālī. and *kāravellikā*; their expressed juices should be used.

ERRHINES

Following are the drugs which eliminate *doṣas* from the head :

Pippalī, viḍaṅga, upāmārga, śigru, siddhārthaka, śirīṣa, marica, karavīra, bimbī, girikarṇikā, kiṇihī, vacā, jyotiṣmatī,

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[1] Hairs and glands (botanically).

karañja, arka, alarka, laśuna, ativiṣā, śṛṅgavera, tālīśa, tamāla, surasā, arjaka, iṅgudī, meṣaśṛṅgī, mātuluṅgī, muraṅgī, pīlu, jātī, śāla, tāla, madhūka, lākṣā, hiṅgu, lavaṇa, madya, gośakṛta-rasa (cowdung juice), and *mūtra* (cow's urine).

Fruits of the drugs prior to *karavīra,* roots of those beginning with *karavīra* and ending with *arka,* bulbs of those prior to *tālīśa,* leaves of those beginning with *tālīśa* and ending with *arjaka,* bark of *iṅgudī* and *meṣaśṛṅgī,* flowers of *mātuluṅgī, muraṅgī, pīlu* and *jātī,* heartwood of *śāla, tāla* and *madhūka* and exudations of *hiṅgu* and *lākṣā* (should be taken for use) ; salts are specific types of earthly substances (hence to be used in their natural state) ; wines are prepared by fermentation (hence to be used as such) ; cowdung and urine are the excreta (hence to be used as such).

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7-9. THE DOṢA–ALLEVIATIVE DRUGS

संशमनान्यत ऊर्ध्वं वक्ष्यामः—तत्र भद्रदारुकुष्ठहरिद्रावरुणमेषशृङ्गीबलातिबलार्तगलकच्छुराशल्लकीकुबेराक्षीवीरतरुसहचराग्निमन्थवत्सादन्येरण्डाश्मभेदकालर्कार्कशतावरीपुनर्नवावसुकवशिरकाञ्चनकभार्गीकार्पासीवृश्चिकालीपत्तूरबदरयवकोलकुलत्थप्रभृतीनि विदारिगन्धादिश्च द्वे चाद्ये पञ्चमूल्यौ समासेन वातसंशमनो वर्गः ॥ ७ ॥

चन्दनकुचन्दनह्रीबेरोशीरमञ्जिष्ठापयस्याविदारीशतावरीगुन्द्राशैवलकह्लारकुमुदोत्पलकन्दलीदूर्वामूर्वाप्रभृतीनि काकोल्यादिः सारिवादिरञ्जनादिरुत्पलादिर्न्यग्रोधादिस्तृणपञ्चमूलमिति समासेन पित्तसंशमनो वर्गः ॥ ८ ॥

कालेयकागुरुतिलपर्णीकुष्ठहरिद्राशीतशिवशतपुष्पासरलारास्नाप्रकीर्योदकीर्येङ्गुदीसुमनःकाकादनीलाङ्गलकीहस्तिकर्णमुञ्जातकलामज्जकप्रभृतीनि वल्लीकण्टकपञ्चमूल्यौ पिप्पल्यादिर्बृहत्यादिर्मुष्ककादिर्वचादिः सुरसादिरारग्वधादिरिति समासेन श्लेष्मसंशमनो वर्गः ॥ ९ ॥

Now hereafter we would describe the (*doṣa*) alleviating drugs.

VĀTA–ALLEVIATIVE DRUGS

Following are the *vāta*-alleviatives in brief : *bhadradaru, kuṣṭha, haridrā, varuṇa, meṣasṛṅgī, balā, atibalā, ārtagala, kacchurā, śallakī, kuberākṣī, vīrataru, sahacara, agnimantha, vatsādanī, eraṇḍa, aśmabhedaka, alarka, arka, śatāvarī, punarnavā,* *vasuka, vaśira, kāñcanaka, bhārṅgī, kārpāsī, vṛścikālī, pattūra, badara, yava, kola, kulattha, etc*, the *vidārigandhā* group of drugs and the first two groups of the five root (*pañcamūla*) group of drugs.

PITTA-ALLEVIATIVE DRUGS

Following are the drugs in brief which alleviate *pitta*: *candana, kucandana, hrībera, uśīra, mañjiṣṭhā, payasyā, vidārī, śatāvarī, gundrā, śaivala, kalhāra, kumuda, utpala, kandalī, dūrvā, mūrvā*, etc., groups of drugs beginning with *kākolī*, with *sārivā*, with *añjana*, with *utpala*, and with *nyagrodha*, and *tṛṇa* type of five root (*pañcamūla*) group.

KAPHA-ALLEVIATIVE DRUGS

Following in brief are the *kapha*-alleviating drugs: *kāleyaka, aguru, tilaparṇī, kuṣṭha, haridrā, śītaśiva, śatapuṣpā, saralā, rāsnā, prakīryā, udakīryā, iṅgudī, sumanaḥ, kākādanī, lāṅgalakī, hastikarṇa, muñjātaka, lāmajjaka*, etc., *vallī* and *kaṇṭaka* groups of the five roots (*pañcamūla*), groups of drugs beginning with *pippalī*, with *bṛhatī*, with *muṣkaka*, with *vacā*, with *surasā*, and group of drugs beginning with *āragvadha*.

10-13. PRINCIPLES IN ESTIMATING THE DOSAGE

तत्र सर्वाण्येवौषधानि व्याध्यग्निपुरुषबलान्यभिसमीक्ष्य विदध्यात् । तत्र, व्याधिबलादधिकमौषधमुपयुक्तं तमुपशम्य व्याधिं व्याधिमन्यमावहति; अग्निबलादधिकमजीर्णं विष्टभ्य वा पच्यते; पुरुषबलादधिकं ग्लानिमूर्च्छामदानावहति संशमनम्; एवं संशोधनमतिपातयति । हीनमेभ्यो दत्तमकिंचित्करं भवति । तस्मात् सममेव विदध्यात् ॥ १० ॥

भवन्ति चात्र—

रोगे शोधनसाध्ये तु यो भवेद्दोषदुर्बलः ॥
तस्मै दद्याद्भिषक् प्राज्ञो दोषप्रच्यावनं मृदु ॥ ११ ॥
चले दोषे मृदौ कोष्ठे नेक्षेतात्र बलं नृणाम् ॥
अव्याधिदुर्बलस्यापि शोधनं हि तदा भवेत् ॥ १२ ॥
स्वयं प्रवृत्तदोषस्य मृदुकोष्ठस्य शोधनम् ॥
भवेदल्पबलस्यापि प्रयुक्तं व्याधिनाशनम् ॥ १३ ॥

All these drugs should be used taking into consideration the disease, the metabolic state and the strength of the person. If the medicine used is in excess of what is warranted by the tempo of the disease, it (no doubt) will quell the disease, but may bring forth another disease. Now, if more powerful drugs are used than what the digestive power can withstand, indigestion or delayed digestion (along with colics, etc.) results. If the alleviating drugs used are more powerful than the strength of the patient can bear, they produce uneasiness, fainting and intoxication. Similarly, the eliminating drugs are harmful (if more powerful than the disease, the metabolic state and the strength of the patient). All these administered in smaller quantities are useless. Hence they should be used in appropriate amounts only.

So these (verses) are quoted here :

If the patient suffering from diseases curable by eliminative measures has become weak due to (excessively) vitiated *doṣas*, the wise physician should administer mild types of eliminative drugs to him.

When the *doṣas* have become mobile[1] and the lower bowels are soft, strength of the patient should not be taken into consideration as elimination is beneficial even in a patient who has become weak due to any cause other than the disease (vitiated *doṣas*) itself[2].

With the *doṣas* having a tendency for getting eliminated themselves and the lower bowels being soft, elimination therapy cures the disease even though the patient may be weak.

14. DOSAGE SCHEDULE

व्याध्यादिषु तु मध्येषु क्वाथस्याञ्जलिरिष्यते ।।
बिडालपदकं चूर्णं देयः कल्कोऽक्षसंमितः ।। १४ ।।

When the disease, etc. (metabolic power and strength of the patient) are moderate, decoction should be given in an *añjali*[1] measure, powder in a *biḍālapadaka*[2] amount, and the paste also in an *akṣa*[3] measure (should be given).

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[1] Early stage of vitiation.

[2] For example-fasting (Dalhaṇa)

इति सुश्रुतसंहितायां सूत्रस्थाने संशोधनसंशमनीयो नामैकोनचत्वारिंशोऽध्यायः ॥ ३९ ॥

Thus ends the thirty-ninth chapter entitled 'Elimination and Alleviation (*of doṣas*)' of the *Sūtra-sthāna* of *Suśruta Saṁhitā*.

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[1] Four *palas* i. e. sixteen *tolās*.

[2] One *karṣa* i. e. one *tolā*.

1 *tolā* = 12 *mā'sa*

1 *mā'ṣā* = 8 *rattis*

1 *mā'sā* is held equivalent to 1 gram.

[3] One *karṣa*

S. S. I. 39.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study on the concept of *doṣa*-eliminative (3–6) and *doṣa*-alleviative (7–9) drugs would bring many new facts to light.

2. The drugs mentioned in this chapter on the emetics, purgatives, etc. (3–9) ought to be studied for their properties.

3. The principles in estimating the dosage of these drugs (10–13) and the dosage schedule (14) ought to be of interest to the pharmacist.

4. This chapter should be of value to the biochemist, pharmacologist and the clinician.

सूत्रस्थानम्

चत्वारिंशत्तमोऽध्यायः

द्रव्यरसगुणवीर्यविपाकविज्ञानीयोऽध्यायः

Chapter on the Study of the *Dravyas* (Drugs) and their *Rasa*, *Guṇa*, *Vīrya* and *Vipāka*

CHAPTER FORTY
SŪTRA-STHĀNA

S. S. I. 40.

SUMMARY

Controversy about the importance amongst the drugs (3), tastes (4), potency (5–9), and *vipāka* (the final taste) (10-12) has been dealt with at length.

Ultimately all factors have been considered to be equally important (13, 14), but the supremacy of the drugs can't be challenged (15-18). Drugs could be used on authoritative scriptural basis (19-21) alone.

चत्वारिंशत्तमोऽध्यायः ।

Chapter Forty

1. Dravyas and their Rasa, Guṇa, Vīrya and Vipāka

अथातो द्रव्यरसगुणवीर्यविपाकविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'A study of the *dravyās* (drugs) and their *rasas* (tastes), *guṇas* (properties), *vīryas* (potencies), and *vipākas* (final tastes after digestion)·

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. DRAVYAS (DRUGS) AS THE MOST IMPORTANT FACTOR

केचिदाचार्या ब्रुवते—द्रव्यं प्रधानं, कस्मात् ? व्यवस्थितत्वात्, इह खलु द्रव्यं व्यवस्थितं न रसादयः, यथा—आमे फले ये रसादयस्ते पक्वे न सन्ति; नित्यत्वाच्च, नित्यं हि द्रव्यमनित्या गुणाः, यथा कल्कादिप्रविभागः, स एव संपन्नरसगन्धो व्यापन्नरसगन्धो वा भवति; स्वजात्यवस्थानाच्च, यथा हि पार्थिवं द्रव्यमन्यभावं न गच्छत्येवं शेषाणि; पञ्चेन्द्रियग्रहणाच्च, पञ्चभिरिन्द्रियैर्गृह्यते द्रव्यं न रसादयः; आश्रयत्वाच्च, द्रव्यमाश्रिता रसादयः; आरम्भसामर्थ्याच्च, द्रव्याश्रित आरम्भः, यथा—'विदारिगन्धादिमाहृत्य संक्षुद्य विपचेत्' इत्येवमादिषु न रसादिष्वारम्भः; शास्त्रप्रामाण्याच्च, शास्त्रे हि द्रव्यं प्रधानमुपदेशे योगानां, यथा—'मातुलुङ्गाग्निमन्थौ च' इत्यादौ न रसादय उपदिश्यन्ते; क्रमापेक्षितत्वाच्च रसादीनां, रसादयो हि द्रव्यक्रममपेक्षन्ते, यथा—तरुणे तरुणाः संपूर्णे संपूर्णा इति; एकदेशसाध्यत्वाच्च, द्रव्याणामेकदेशेनापि व्याधयः साध्यन्ते, यथा—महावृक्षक्षीरेणेति; तस्माद्द्रव्यं प्रधानं, न रसादयः, कस्मात् ? निरवयवत्वात् । द्रव्यलक्षणं तु 'क्रियागुणवत् समवायिकारणम्' इति ॥ ३ ॥

Some professors say-drugs are the most important. Why so ? (Nine possible reasons are being mentioned).

1. Because of their stability. So far as this science is concerned, the drugs undoubtedly are stable and not tastes, etc. For example—the taste, etc. which are present in an unripe fruit are not present in a ripe one.

(2) Because of their constancy. The drugs are constant factors and their properties are inconstant. For example—the variations in their preparations as pastes, etc. may possses either good tastes and (good) odour or bad tastes and (bad) odour.

(3) Because of their capacity to maintain their own generic character as the earthly substances never change into another generic type. Similarly others (also never change).

(4) Because of their being perceptible by the five senses. The drugs only can be perceptible by (all) the five senses and not the tastes[1], etc.

(5). Because of their being the bases. The tastes, etc. are based in the drugs.

(6) Because of their capability of being used for any purpose. Medicinal use is based on the drugs only. For example : to begin with it can only be said '*vidārigandhā* is to be taken, pounded, and boiled'; beginning cannot be made with *rasa*, etc.

(7) Because of their being based on the authority of scientific literature. The drugs have been considered to be the chief factors in the preparation of recipes in the scientific literature. For example—in the recipe *mātuluṅga, agnimantha* (the drugs have been mentioned) and not the taste, etc.

(8) Because of the dependency of *rasa*, etc. in the order of maturation. The taste, etc. are successively dependent upon the stage of maturation of the drugs. For example—in the young (drugs, the tastes, etc. are) also immature and in the ripe ones they are mature.

(9) Because of the curabilty (of a disease) even by parts of the drug. The diseases are curable even by one part only of the drug. For example—as by the latex of *mahāvṛkṣa*.

Therefore the drugs are (the most) important and not (their properties as) the taste, etc. Why so ? Because of their (tastes) not being material things. The drugs have been defined to include their actions and properties and is a *samavāyi*[1] cause.

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[1] Tastes, etc. can be perceptible by one sensory organ only, while the drugs are perceptible by all the five.

4. RASA (TASTE) AS THE MOST IMPORTANT FACTOR

नेत्याहुरन्ये, रसास्तु प्रधानं; कस्मात् ? आगमात्, आगमो हि शास्त्रमुच्यते; शास्त्रे हि रसा अधिकृताः, यथा—रसायत्त आहार इति, तस्मिंस्तु प्राणाः; उपदेशाच्च, उपदिश्यन्ते हि रसाः, यथा—मधुराम्ललवणा वातं शमयन्ति; अनुमानाच्च, रसेन ह्यनुमीयते द्रव्यं, यथा—मधुरमिति; ऋषिवचनाच्च, ऋषिवचनं वेदो यथा—किंचिदिज्यार्थं मधुरमहारेदिति, तस्माद्रसाः प्रधानं; रसेषु गुणसंज्ञा। रसलक्षणमन्यत्रोपदेक्ष्यामः ॥ ४ ॥

The other (professors) say that this is not so. The taste is the most important (according to them). Why so ? (Four possible reasons are being mentioned).

(1) Because of the authority of *āgama*; *āgama* is that authority which is mentioned in the scientific literature. Taste has been considered important in the scientific literature. For example—food is dependent on the taste and life is (dependent) on that (the food).

(2) Because of their having been advocated. The tastes have been advocated, for example sweet, sour and salt (tastes) alleviate *vāta*.

(3) Because of inference (of *dravyas* from *rasas*). The drugs are inferred by taste; for example this is sweet (and hence it is *kapha* increasing).

(4) Because of their having been spoken by the *ṛṣis*. Vedas are the words of the *ṛṣis*, for example "some sweet should be brought for *yajña*." Therefore the tastes are the most impor-

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1. Causes of existence of any substance can be one of the three. Drugs are *samavāyi* in cause, i.e. a material and a persistent cause of something, e.g. threads in the formation of cloth. The other two causes are *asamavāyi* and *nimitta* cause: example of the former is weaving together of the threads in the formation of a cloth and of the latter is the weaver himself.

tant. Tastes are also termed (or included in) the properties. The features of taste would be described elsewhere.

5. VĪRYA (POTENCY) AS THE MOST IMPORTANT FACTOR

नेत्याहुरन्ये, वीर्यं प्रधानमिति । कस्मात् ? तद्वशेनौषधकर्मनिष्पत्तेः । इहौषधकर्माण्यूर्ध्वाधोभागोभयभागसंशोधनसंशमनसाङ्ग्राहिकाग्निदीपनपीडनलेखनबृंहणरसायनवाजीकरणश्वयथुकरविलयनदहनदारणमादनप्राणघ्नविषप्रशमनादीनि वीर्यप्राधान्याद्भवन्ति । तच्च वीर्यं द्विविधमुष्णं शीतं च, अग्नीषोमीयत्वाज्जगतः । केचिदष्टविधमाहुः—शीतमुष्णं स्निग्धं रूक्षं विशदं पिच्छिलं मृदु तीक्ष्णं चेति । एतानि वीर्याणि स्वबलगुणोत्कर्षाद्रसमभिभूयात्मकर्म कुर्वन्ति । यथा तावन्महत्पञ्चमूलं कषायं तिक्तानुरसं वातं शमयति, उष्णवीर्यत्वात्; तथा कुलत्थः कषायः, कटुकः पलाण्डुः, स्नेहभावाच्च; मधुरश्चेक्षुरसो वातं वर्धयति, शीतवीर्यत्वात्; कटुका पिप्पली पित्तं शमयति, मृदुशीतवीर्यत्वात्, अम्लमामलकं लवणं सैन्धवं च; तिक्ता काकमाची पित्तं वर्धयति, उष्णवीर्यत्वात्, मधुरा मत्स्याश्च; कटुकं मूलकं श्लेष्माणं वर्धयति, स्निग्धवीर्यत्वात्; अम्लं कपित्थं श्लेष्माणं शमयति, रूक्षवीर्यत्वात्, मधुरं क्षौद्रं च; तदेतन्निदर्शनमात्रमुक्तम् ॥ ५ ॥

Still other (professors) say that this is not so. Potency is the most important (according to them). Why so ? (Because) the action of the drugs is brought about on account of their potency. Now, the elimination of *doṣas* from the upper and/or the lower half (emetics and/or purgatives), alleviation of *doṣas*, use of astringents, appetisers, squeezing, anti-obesics[1], nutritives, *rasāyanas* (restoratives), aphrodisiacs, inflammatory and non-inflammatory agents, cauterization, bursting[2], intoxicants, production of fatal results, poisons and their antidotes; all these (actions of drugs) depend mainly on the potency of the drugs. And the potencies are of two types—hot and cold, the universe being formed of *agni* (heat) and *soma* (cold).

Some consider potency to be of eight types : cold, hot, oily, dry, clear, slimy, mild and sharp. These potencies due to the overpowering property of their intrinsic strength suppress the action of taste and perform their own function. For example the combination of five large roots (*mahatpañcamūla*), though astringent and slightly bitter in after-taste[1], alleviate *vāta* due to their hot potency; similarly *kulattha* though astringent, and onion inspite of its pungent taste alleviate *vāta* due to their oily nature. Cane sugar juice, though sweet, increases *vāta* due to its cold potency. Though pungent, *pippalī* (long-pepper), alleviates *pitta* due to its mild and cold potencies. *Āmalaka*, though sour and *saindhava* saltish (alleviate *pitta*) due to their mild and cold potencies. Though *kākamācī* is bitter, it increases *pitta* due to its hot potency and similar is the case with fishes although they are sweet (in taste). *Mūlaka*, though acrid, increases *kapha* due to its oily nature (potency). *Kapittha*, though sour, alleviates *kapha* due to its being dry in potency and similar is the case with honey, although it is sweet. Thus these have been mentioned here only to illustrate (the importance of potency).

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[1] Also implies scraping surgically.

[2] Drugs causing bursting of an abscess on external application.

6-9. EFFECTS OF POTENCY ON THE DOṢA ALLEVIATING PROPERTIES OF THE DRUGS

भवन्ति चात्र—

ये रसा वातशमना भवन्ति यदि तेषु वै ॥
रौक्ष्यलाघवशैत्यानि न ते हन्युः समोरणम् ॥ ६ ॥
ये रसाः पित्तशमना भवन्ति यदि तेषु वै ॥
तैक्ष्ण्यौष्ण्यलघुताश्चैव न ते तत्कर्मकारिणः ॥ ७ ॥
ये रसाः श्लेष्मशमना भवन्ति यदि तेषु वै ॥
स्नेहगौरवशैत्यानि न ते तत्कर्मकारिणः ॥ ८ ॥
तस्माद्वीर्यं प्रधानमिति ॥ ९ ॥

So these (verses) are quoted here :

If the *vātā*-alleviating tastes possess dry, light and cold (potencies), they do not pacify *vāta*.

If the *pitta*-alleviating tastes possess sharp, hot and light (potencies) they are not capable of performing their specific functions.

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[1] Actually these tastes should have increased *vāta* but being hot in potency they alleviate *vāta*.

If the *kapha*-alleviating tastes possess oily, heavy and cold (potencies), they are not capable of performing their specific functions, Hence the potencies are the most important.

10-12. VIPĀKA (FINAL TASTE OF DRUGS AFTER DIGESTION) AS THE MOST IMPORTANT FACTOR

नेत्याहुरन्ये, विपाकः प्रधानमिति । कस्मात् ? सम्यङ्मिथ्याविपक्वत्वात्; इह सर्वद्रव्याण्यभ्यवहृतानि सम्यङ्मिथ्याविपक्वानि गुणं दोषं वा जनयन्ति । तत्राहुरन्ये—प्रति रसं पाक इति । केचिन्त्रिविधमिच्छन्ति—मधुरमम्लं कटुकं चेति । तत्तु न सम्यक् भूतगुणादागमाच्चान्योऽम्लो विपाको नास्ति; पित्तं हि विदग्धमम्लतामुपैत्याग्नेयत्वात्; यद्येवं लवणोऽप्यन्यः पाको भविष्यति, श्लेष्मा हि विदग्धो लवणतामुपैतीति । मधुरो मधुरस्याम्लोऽम्लस्यैवं सर्वेषामिति केचिदाहुः; दृष्टान्तं चोपदिशन्ति, यथा तावत् क्षीरमुखागतं पच्यमानं मधुरमेव स्यात्तथा शालियवमुद्गादयः प्रकीर्णाः स्वभावमुत्तरकालेऽपि न परित्यजन्ति तद्वदिति । केचिद्वदन्ति-अवलवन्तो बलवतां वशमायान्तीति । एवमनवस्थितिः, तस्मादसिद्धान्त एषः । आगमे हि द्विविध एव पाको मधुरः कटुकश्च । तयोर्मधुराख्यो गुरुः, कटुकाख्यो लघुरिति । तत्र पृथिव्यप्तेजोवाय्वाकाशानां द्वैविध्यं भवति गुणसाधर्म्याद्गुरुता लघुता च; पृथिव्यापश्च गुर्व्यः शेषाणि लघूनि, तस्माद्द्विविध एव पाक इति ॥ १० ॥

भवन्ति चात्र—

द्रव्येषु पच्यमानेषु येष्वम्बुपृथिवीगुणाः ॥
निर्वर्तन्तेऽधिकास्तत्र पाको मधुर उच्यते ॥ ११ ॥
तेजोऽनिलाकाशगुणाः पच्यमानेषु येषु तु ॥
निर्वर्तन्तेऽधिकास्तत्र पाकः कटुक उच्यते ॥ १२ ॥

However, some other (professors) say that this is not so. *Vipāka* is the most important (according to them). Why so? Because (action of every drug is determined by) being either appropriate or otherwise. All the ingested drugs after undergoing final transformation produce either good or bad effects.

Some, however, say that each taste (out of the six tastes) has its own final taste. Some say that it (the final taste) is of three types-*madhura* (sweet), *amla* (sour) and *kaṭuka* (acrid). That is not correct, because the sour final taste cannot be proved by the *pañcamahābhūta* concept and scientific literature, the improperly metabolised *pitta* becomes sour due to its inherent fiery character; if the final taste of sour is accepted, salt would also have to be recognised as a final taste—as improper metabolism of *kapha* leads to saltishness. Some say that sweet is the final taste for a sweet drug, sour for a sour one and similarly (there is a final taste) for each taste; they cite the following example in this context-milk remains sweet even when it is boiled in an utensil; similary rice, barley and *mudga* pulses do not give up their original nature even after sowing. Some say–the weak tastes get dominated by the strong ones. Thus, this (view) leads to uncertainty; therefore, the hypothesis (that each taste has a final taste) cannot be accepted.

In the scientific literature, however, only two final tastes are described, sweet and acrid. Out of them, the sweet is heavy and the acrid is light. The earth, water, fire, air and ether (the *pañcamahābhūtas*) can be subdivided into two groups of heavy and light according to their own natural properties. Earth and water are heavy, the rest are light; therefore, the final tastes are of two types only.

So these (verses) are quoted here :

Those drugs which during digestion are found to have the properties of water and earth predominantly, are said to have a sweet final taste.

Those drugs, which manifest the qualities of fire, air and ether in an accentuated form during digestion are said to have an acrid final taste

13, 14. ALL FACTORS ARE EQUALLY IMPORTANT

पृथक्त्वदर्शिनामेष वादिनां वादसंग्रहः ॥
चतुर्णामपि सामग्र्यमिच्छन्त्यत्र विपश्चितः ॥ १३ ॥
तद्द्रव्यमात्मना किंचित्किंचिद्वीर्येण सेवितम् ॥
किंचिद्रसविपाकाभ्यां दोषं हन्ति करोति वा ॥ १४ ॥

This compilation of the different views (regarding theories about the prominence of drugs, tastes, potencies and final tastes) exposes their individualistic importance as upheld by their supporters. The learned, however, regard all these four theories as equally important.

Some drugs vitiate or eliminate the *doṣas* by their own actions, some by their potencies, and some by their tastes and final tastes.

15-18. SUPREMACY OF THE DRUGS

पाको नास्ति विना वीर्याद्वीर्यं नास्ति विना रसात् ॥
रसो नास्ति विना द्रव्याद् द्रव्यं श्रेष्ठतमं स्मृतम् ॥ १५ ॥
जन्म तु द्रव्यरसयोरन्योन्यापेक्षिकं स्मृतम् ॥
अन्योन्यापेक्षिकं जन्म यथा स्याद्देहदेहिनोः ॥ १६ ॥
वीर्यसंज्ञा गुणा येऽष्टौ तेऽपि द्रव्याश्रयाः स्मृताः ॥
रसेषु न भवन्त्येते निर्गुणास्तु गुणाः स्मृताः ॥ १७ ॥
द्रव्ये द्रव्याणि यस्माद्धि विपच्यन्ते न षड्रसाः ॥
श्रेष्ठं द्रव्यमतो ज्ञेयं, शेषा भावास्तदाश्रयाः ॥ १८ ॥

As the final taste is not possible without potency, the potency is not possible without taste, and the taste is not possible without drugs, hence drugs should be known to be the most important.

The origin of drugs and tastes is simultaneous and interdependent, just as the origin of body and soul is simultaneous and interdependent.

Even those eight properties which have been named as potencies belong to the drugs and not to the tastes because the *guṇas* (properties) themselves are without any quality[1].

The drugs only can be metabolised in the body and not the six tastes themselves; hence drugs should be regarded as the most important; the rest (taste, potency and final taste) are dependent upon the drugs.

19-21. DRUGS COULD BE USED ON THE AUTHORITATIVE SCRIPTURAL BASIS ONLY

अमीमांस्यान्यचिन्त्यानि प्रसिद्धानि स्वभावतः ॥
आगमेनोपयोज्यानि भेषजानि विचक्षणैः ॥ १९ ॥

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[1] Properties can be found in the drugs and not in themselves.

प्रत्यक्षलक्षणफलाः प्रसिद्धाश्च स्वभावतः ॥
नौषधीर्हेतुभिर्विद्वान् परीक्षेत कदाचन ॥ २० ॥
सहस्रेणापि हेतूनां नाम्बष्ठादिर्विरेचयेत् ॥
तस्मात्तिष्ठेत्तु मतिमानागमे न तु हेतुषु ॥ २१ ॥

The drugs whose mode of action is indisputable and inexplicable and which are well-known by their usage should be used by the intelligent physician (only) on the basis of authoritative traditional scriptures (*āgama*).

The drugs, properties and actions of which are evident and which are well-known by their nature, need not be tested for their mode of action and causation by the wise physician.

Ambaṣṭhā, etc. will never cause purgation, no matter even if thousands of reasons are advanced for it; hence the wise should have faith in the authoritative scriptures and not in any (irrelevant) logic.

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यगुणरसवीर्यविपाकविज्ञानीयो नाम
चत्वारिंशत्तमोऽध्यायः ॥ ४० ॥

Thus ends the fortieth chapter entitled 'A study of the drugs, and their tastes, properties, potencies and final tastes after digestion' of *Sūtra-sthāna* of *Suśruta Saṁhitā*.

S. S. I. 40.

SUGGESTED RESEARCH PROBLEMS

1. This chapter should be of interest to the pharmacologist and others who have mainly to deal with drugs.
2. A historical and comparative study of the relative importance of the drugs, their tastes, potencies and final tastes after digestion would be valuable.

* * *

सूत्रस्थानम्

एकचत्वारिंशत्तमोऽध्यायः

द्रव्यविशेषविज्ञानीयोऽध्यायः

Chapter on A Special Study of the Drugs

CHAPTER FORTY-ONE

SŪTRA-STHĀNA

S. S. I. 41.

SUMMARY

This chapter describes the relationship between the *pañcamahābhūtas* and the drugs.

Origin (3) of all drugs occurs from the five basic principles, the *pañcamahābhūtas* (earth, water, fire , air and ether). Properties of the drugs belonging to each group separately have been described (4).

No substance in the world could be non-medicinal (5). Functions of the drugs (6), bodily *doṣas* (7–10) and properties of the drugs (11) in relation to the *pañcamahābhūtas* have been dealt with.

एकचत्वारिंशत्तमोऽध्यायः ।

Chapter Forty-one

1. A SPECIAL STUDY OF THE DRUGS

अथातो द्रव्यविशेषविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'A Special Study of the Drugs'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. ORIGIN OF THE DRUGS

तत्र पृथिव्यप्तेजोवाय्वाकाशानां समुदायाद् द्रव्याभिनिर्वृत्तिः, उत्कर्षस्त्वभिव्यञ्जको भवति—इदं पार्थिवमिदमाप्यमिदं तैजसमिदं वायव्यमिदमाकाशीयमिति ॥ ३ ॥

Now, the drugs come into existence on account of earth, water, fire, air and ether (*pañcamahābhautika* constituents). Predominance of any one of these is the cause of manifestation that this (a particular group of drug) is constituted mainly of the earth element, this (another group) is of the water element, this (a third) of the fire element, this fourth of the air element and this (last) of the ether element.

4/1. DRUGS WITH PREDOMINANCE OF THE EARTH ELEMENT (EARTH GROUP)

तत्र स्थूलसान्द्रमन्दस्थिरगुरुकठिनं गन्धबहुलमीषत्कषायं प्रायशो मधुरमिति पार्थिवं; तत् स्थैर्यबलगौरवसंघातापचयकरं विशेषतश्चाधोगतिस्वभावमिति ॥(१)॥

A drug with predominance of the earth element is generally bulky, compact, dull, stable, heavy, hard and rich in odour, and is slightly astringent and usually sweet. It causes stability of the body, increases its strength, heaviness, compactness and development and its natural tendency is to go downwards specially.

4/2. DRUGS WITH PREDOMINANCE OF THE WATER ELEMENT (WATER GROUP)

शीतस्तिमितस्निग्धमन्दगुरुसरसान्द्रमृदुपिच्छिलं रसबहुलमीषत्कषायाम्ललवणं मधुररसप्रायमाप्यं; तत् स्नेहनह्लादनक्लेदनबन्धनविष्यन्दनकरमिति ॥ (२) ॥

A drug with predominance of the water element is cold, wet, demulcent and dull, is heavy, has a tendency to spread, is dense, soft, slimy and juicy, slightly astringent, sour and saltish and usually sweet in taste. It is demulcent, causes exhiliration, soddening and coherence and induces excretions (of the body).

4/3. DRUGS WITH PREDOMINANCE OF THE FIRE ELEMENT (FIRE GROUP)

उष्णतीक्ष्णसूक्ष्मरूक्षखरलघुविशदं रूपबहुलमीषदम्ललवणं कटुकरसप्रायं विशेषतश्चोर्ध्वगतिस्वभावमिति तैजसं; तद्दहनपचनदारणतापनप्रकाशनप्रभावर्णकरमिति ॥ (३) ॥

A drug with predominance of the fire element is hot, sharp, minute, dry, rough, light and clear, has a striking appearance, is slightly sour and saltish, is acrid in taste usually and its natural tendency is to go upwards specially. It produces a burning (sensation), helps in digestion, causes bursting (of a ripe abscess) gives rise to heating effect, illumination, glow and radiance.

4/4. DRUGS WITH PREDOMINANCE OF THE AIR ELEMENT (AIR GROUP)

सूक्ष्मरूक्षखरशिशिरलघुविशदं स्पर्शबहुलमीषत्तिक्तं विशेषतः कषायमिति वायवीयं; तद्वैशद्यलाघवग्लपनविरूक्षणविचारणकरमिति ॥ (४) ॥

A drug with predominance of the air element is minute, dry, rough, cold, light, clear and palpable, is slightly bitter and is specially astringent. It produces clarity, lightness, depression, dryness (of the body) and prudence.

4/5. DRUGS WITH PREDOMINANCE OF THE ETHER ELEMENT (ETHER GROUP)

श्लक्ष्णसूक्ष्ममृदुव्यवायिविशदविविक्तमव्यक्तरसं शब्दवहुलमाकाशीयं; तन्मार्दवशौषिर्यलाघवकरमिति ॥ (५) ॥ ४ ॥

A drug with predominance of the ether element is smooth, minute, soft, diffusible, clear and loose, has unmanifest taste, and is sonorous. It causes smoothness, porosity and lightness (of the body).

5. NO SUBSTANCE COULD BE NON-MEDICINAL

अनेन निदर्शनेन नानौषधीभूतं जगति किंचिद् द्रव्यमस्तीति कृत्वा तं तं युक्तिविशेषमर्थं चाभिसमीक्ष्य स्ववीर्यगुणयुक्तानि द्रव्याणि कार्मुकाणि भवन्ति। तानि यदा कुर्वन्ति स कालः, यत् कुर्वन्ति तत् कर्म, येन कुर्वन्ति तद्वीर्यं, यत्र कुर्वन्ति तदधिकरणं, यथा कुर्वन्ति स उपायः, यन्निष्पादयन्ति तत् फलमिति ॥ ५ ॥

According to the above criteria no substance (drug) in the world is non-medicinal. Based on their rational use in a particular context, all the different drugs perform their actions depending upon their modes of preparation, indications and according to their respective potencies and properties.

TERMS USED

When they act, it is their 'time'; what they perform is their 'action'; that by which they act is their 'potency'; the site where they act is their 'site of action'; the method as to how they act is their 'mode of action'; and what they achieve is their 'result'.

6. FUNCTIONS OF THE DRUGS RELATED TO THEIR ORIGIN

तत्र, विरेचनद्रव्याणि पृथिव्यम्बुगुणभूयिष्ठानि, पृथिव्यापो गुर्व्यः, तानि गुरुत्वादधो गच्छन्ति, तस्माद्विरेचनमधोगुणभूयिष्ठमनुमानात्; वमनद्रव्याण्यग्निवायुगुणभूयिष्ठानि, अग्निवायू हि लघू, लघुत्वाच्च तान्यूर्ध्वमुत्तिष्ठन्ति, तस्माद्वमनमप्यूर्ध्वगुणभूयिष्ठम्; उभयगुणभूयिष्ठमुभयतोभागम्; आकाशगुणभूयिष्ठं संशमनं; सांग्राहिकमनिलगुणभूयिष्ठम्, अनिलस्य शोषणात्मकत्वात्; दीपनमग्निगुणभूयिष्ठं, तत्समानत्वात्; लेखनमनिलानलगुणभूयिष्ठं; बृंहणं पृथिव्यम्बुगुणभूयिष्ठम्; एवमौषधकर्माण्यनुमानात् साधयेत् ॥ ६ ॥

Now, the purgative drugs possess excessively the properties of earth and water; as earth and water are heavy and these drugs, due to their heaviness go downwards, hence by inference purgatives possess excessively the property of going downwards.

The emetic drugs possess excessively the properties of fire and air; as fire and air are light and these drugs, due to their lightness go upwards, hence the emetics possess excessively the property of going upwards.

Drugs possessing excessively both properties (of the emetics and the purgatives) go both ways (upwards and downwards).

Drugs which alleviate (the *doṣas*) possess excessively the properties of ether.

Drugs which are astringent possess excessively the properties of air, as the property of air is that of drying.

Drugs which are appetisers possess excessively the properties of fire, both[1] being similar.

Drugs which are antiobesics possess excessively the properties of air and fire.

Nutritive drugs possess the properties of earth and water excessively.

In this way, the actions of the drugs should be established by inference.

7-10. DOṢAS IN RELATION TO THE SOURCE OF ORIGIN OF THE DRUGS

भवन्ति चात्र—

भूतेजोवारिजैर्द्रव्यैः शमं याति समीरणः ॥
भूम्यम्बुवायुजैः पित्तं क्षिप्रमाप्नोति निर्वृतिम् ॥ ७ ॥
खतेजोनिलजैः श्लेष्मा शममेति शरीरिणाम् ॥
वियत्पवनजाताभ्यां वृद्धिमभ्येति मारुतः ॥ ८ ॥
आग्नेयमेव यद् द्रव्यं तेन पित्तमुदीर्यते ॥
वसुधाजलजाताभ्यां वलासः परिवर्धते ॥ ९ ॥
एवमेतद् गुणाधिक्यं द्रव्ये द्रव्ये विनिश्चितम् ॥
द्विशो वा वहुशो वाऽपि ज्ञात्वा दोषेषु चाचरेत् ॥ १० ॥

So these (verses) are quoted here.

Vāta (in the human beings) gets alleviated by the drugs possessing the properties of earth, fire and water.

Pitta (in the human beings) is eliminated quickly by (the drugs) possessing the properties of earth, water and air.

Kapha in the human beings gets pacified by the drugs possessing the properties of ether, fire and air.

Vāta gets aggravated by the drugs possessing the properties of ether and air.

Pitta is aggravated by the drugs which possess the properties of fire.

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[1] Fire element in the drug and the digestive fire (power).

Kapha is aggravated by the drugs possessing the properties of earth and water.

Thus, taking into consideration the predominance of the property of each (of the five fundamental substances) in different drugs, they should be used in the diseases vitiated by one, two or all the *doṣas*.

11. PROPERTIES OF DRUGS RELATED TO THEIR SOURCE OF ORIGIN

तत्र य इमे गुणा वीर्यसंज्ञकाः शीतोष्णस्निग्धरूक्षमृदुतीक्ष्णपिच्छिलविशदास्तेषां तीक्ष्णोष्णावाग्नेयौ, शीतपिच्छिलावम्बुगुणभूयिष्ठौ, पृथिव्यम्बुगुणभूयिष्ठः स्नेहः, तोयाकाशगुणभूयिष्ठं मृदुत्वं, वायुगुणभूयिष्ठं रौक्ष्यं, क्षितिसमीरणगुणभूयिष्ठं वैशद्यं; विपाकावुक्तगुणौ। तत्र, उष्णस्निग्धौ वातघ्नौ, शीतमृदुपिच्छिलाः पित्तघ्नाः, तीक्ष्णरूक्षविशदाः श्लेष्मघ्नाः, गुरुपाको वातपित्तघ्नः, लघुपाकः श्लेष्मघ्नः। तेषां मृदुशीतोष्णाः स्पर्शग्राह्याः, पिच्छिलविशदौ चक्षुःस्पर्शाभ्यां, स्निग्धरूक्षौ चक्षुषा, तीक्ष्णो मुखे दुःखोत्पादनात्। गुरुपाकः सृष्टविण्मूत्रतया कफोत्क्लेशेन च, लघुर्बद्धविण्मूत्रतया मारुतकोपेन च। तत्र तुल्यगुणेषु भूतेषु रसवैशेष्यमुपलक्षयेत्; तद्यथा—मधुरो गुरुश्च पार्थिवः, मधुरः स्निग्धश्चाप्य इति ॥ ११ ॥

Thus, out of the eight properties–cold, hot, demulcent, dry, soft, sharp, slimy and clear–named as potencies, the sharp and hot drugs possess the properties of fire ; cold and slimy ones possess excessively the properties of water ; the demulcent possess excessively the properties of earth and water ; the soft possess excessively the properties of water and ether ; the dry possess excessively the properties of air ; the clear possess excessively the properties of earth and air.

The properties of (light and heavy) final tastes have been mentioned earlier ; the hot and demulcent eliminate *vāta* ; cold, soft and slimy drugs eliminate *pitta* ; sharp, dry and clear drugs eliminate *kapha* ; the heavy final taste eliminates *vāta* and *pitta* ; the light final taste eliminates *kapha*.

Out of them soft, cold and hot can be known by palpation; slimy and clear can be known by the eyes and touch; demulcent and dry (can be recognised) by the eyes; sharp as it produces pain in the mouth; the heavy final taste by the excretion of faeces and urine and also by expectoration of *kapha*; the light (final taste) by diminution of faeces and urine and also by aggravation of *vāta*.

Thus, in cases of drugs having similar properties, the peculiarity of tastes determine the predominance of the particular *bhūta*. For example, a drug possessing sweet taste and heavy property is mainly constituted of the earth element and a drug of sweet taste and demulcent property is mainly of watery constituent.

12. EPILOGUE

भवति चात्र—

गुणा य उक्ता द्रव्येषु शरीरेष्वपि ते तथा ॥
स्थानवृद्धिक्षयास्तस्माद्देहिनां द्रव्यहेतुकाः ॥ १२ ॥

This (verse) is quoted here :

The properties which have been mentioned in the drugs are also present in the same way as belonging to the body ; therefore the equilibrium, aggravation and diminution (of the *doṣas*) of the living beings is due to drugs.

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यविशेषविज्ञानीयो
नामैकचत्वारिंशत्तमोऽध्यायः ॥ ४१ ॥

Thus ends the forty-first chapter entitled 'A Special Study of the Drugs' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

S. S. I. 41.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study of the description of the relation between the five basic principles, (the *pañcamahābhūtas*) and the drugs regarding the latter's source of origin, functions, properties and actions on the *doṣas*, etc. would throw an insight into some of the Ayurvedic concepts.

सूत्रस्थानम्

द्विचत्वारिंशत्तमोऽध्यायः

रसविशेषविज्ञानीयोऽध्यायः

Chapter on A Special Study of the *Rasas* (Tastes)

CHAPTER FORTY-TWO

SŪTRA-STHĀNA

S. S. I. 42.

SUMMARY

All aspects of taste, their actions and properties, etc. have been dealt with in this chapter,

The *pañcamahābhūta* origin of the six tastes (3), elimination or aggravation of the *doṣas* by the tastes (4-6), classification (7), and properties of *doṣas* in relation to those of the taste (8) have been described.

Actions (9) and properties (10) of each taste have been given. A list of substances and drugs belonging to the different tastes has been provided (11), and sixty-three combinations of tastes have been mentioned (12).

द्विचत्वारिंशत्तमोऽध्यायः ।

Chapter Forty-two

1. A SPECIAL STUDY OF THE RASAS (TASTES)

अथातो रसविशेषविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'A Special Study of the *Rasas* (Tastes)'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. THE PAÑCAMAHĀBHAUTIKA ORIGIN OF THE SIX TASTES

आकाशपवनदहनतोयभूमिषु यथासङ्ख्यमेकोत्तरपरिवृद्धाः शब्दस्पर्शरूपरसगन्धाः, तस्मादाप्योरसः । परस्परसंसर्गात् परस्परानुग्रहात् परस्परानुप्रवेशाच्च सर्वेषु सर्वेषां सान्निध्यमस्ति, उत्कर्षापकर्षात्तु ग्रहणम् । स खल्वाप्यो रसः शेषभूतसंसर्गाद्विदग्धः षोढा विभज्यते; तद्यथा–मधुरोऽम्लो लवणः कटुकस्तिक्तः कषाय इति । ते च भूयः परस्परसंसर्गात् त्रिषष्टिधा भिद्यन्ते । तत्र, भूम्यम्बुगुणबाहुल्यान्मधुरः, भूम्यग्निगुणबाहुल्यादम्लः, तोयाग्निगुणबाहुल्याल्लवणः, वाय्वग्निगुणबाहुल्यात् कटुकः वाय्वाकाशगुणबाहुल्यात्तिक्तः, पृथिव्यनिलगुणबाहुल्यात् कषाय इति ॥ ३ ॥

The properties of sound, touch, visual appearance, taste and odour occur by arithmetic progression by the addition of one each (of these) to ether, air, fire, water and earth respectively.[1] Hence the *rasa* (taste) is mainly constituted of water. All are present in all the tangible objects (the *bhūtas*) because of their intimate contact, because of their being complimentary to each other and because of being mixed up together: it (the *bhūta*) is called by a particular name due to the predominance of the particular *bhūta* denoted by it and not due to those which are insignificantly present.

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[1] Ether has predominantly the property of sound; air has that of sound and touch; fire has that of sound, touch and features; water has that of sound, touch, features and taste; and earth has the properties of all the five.

The same *rasa*, constituted mainly of water, coming into contact with the rest of the fundamental elements *(pañcamahābhūtas)*, undergoes transformation and then subdivides into six types. They are: sweet, sour, salt, acrid, bitter and astringent. By their different combinations, they form sixty-three types (of tastes) in all.[1]

Now, the sweet (taste) is due to the predominance of the properties of earth and water: sour is due to the predominance of the properties of earth and fire; salt is due to the predominance of the water and fire: acrid is due to the predominance of the properties of air and fire; bitter is due to the predominance of the properties of air and ether; astringent is due to the predominance of the properties of earth and air.

4-6. ELIMINATION OR AGGRAVATION OF THE DOṢAS BY THE TASTES

तत्र, मधुराम्ललवणा वातघ्नाः, मधुरतिक्तकषायाः पित्तघ्नाः, कटुतिक्तकषायाः श्लेष्मघ्नाः ॥ ४ ॥

तत्र, वायोरात्मैवात्मा, पित्तमाग्नेयं श्लेष्मा सौम्य इति ॥ ५ ॥

त एते रसाः स्वयोनिवर्धना, अन्ययोनिप्रशमनाश्च ॥ ६ ॥

The sweet, sour and salt (tastes) are *vāta*-eliminating; sweet, bitter and astringent (tastes) are *pitta*-eliminating: and acrid, bitter and astringent tastes are *kapha*-eliminating.

Now, the *vāta* originates from itself, *pitta* is derived from the fire element and *kapha* is cool.

These tastes increase the *doṣas* which have the same origin and decrease those which are of opposite origin[2].

7. TWO OTHER CLASSIFICATIONS OF TASTES

केचिदाहुः—अग्नीषोमीयत्वाज्जगतो रसा द्विविधाः—सौम्या आग्नेयाश्च। मधुरतिक्तकषायाः सौम्याः; कट्वम्ललवणा आग्नेयाः। तत्र मधुराम्ललवणाः स्निग्धा गुरवश्च, कटुतिक्तकषाया रूक्षा लघवश्च; सौम्याः शीताः, आग्नेया उष्णाः ॥ ७ ॥

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[1] S. S. VI. 63.

[2] For example-*vāyu* has the same origin as the astringent taste, *pitta* has the same origin as the acrid taste and *kapha* has the same origin as the sweet taste.

Some others say : as the universe is composed of fire and water elements, similarly the tastes are also divided into two groups—the cold (*saumya*) and the hot (*āgneya*). The sweet, bitter and astringent are of the cold group; acrid, sour and salt belong to the hot group. And also, the sweet, sour and salt are demulcent and heavy; acrid, bitter and astringent are dry and light. *Saumya* (group of tastes) are cold and *āgneya* are hot.

8. PROPERTIES OF DOṢAS IN RELATION TO THOSE OF TASTES

तत्र शैत्यरौक्ष्यलाघववैशद्यवैष्टम्भ्यगुणलक्षणो वायुः, तस्य समानयोनिः कषायो रसः; सोऽस्य शैत्याच्छैत्यं वर्धयति, रौक्ष्याद्रौक्ष्यं, लाघवाल्लाघवं, वैशद्याद्वैशद्यं वैष्टम्भ्याद्वैष्टम्भ्यमिति ॥ (१) ॥

औष्ण्यतैक्ष्ण्यरौक्ष्यलाघववैशद्यगुणलक्षणं पित्तं, तस्य समानयोनिः कटुको रसः; सोऽस्य औष्ण्यादौष्ण्यं वर्धयति, तैक्ष्ण्यात्तैक्ष्ण्यं, रौक्ष्याद्रौक्ष्यं, लाघवाल्लाघवं, वैशद्याद्वैशद्यमिति ॥ (२) ॥

माधुर्यस्नेहगौरवशैत्यपैच्छिल्यगुणलक्षणः श्लेष्मा; तस्य समानयोनिर्मधुरो रसः, सोऽस्य माधुर्यान्माधुर्यं वर्धयति, स्नेहात् स्नेहं, गौरवाद्गौरवं, शैत्याच्छैत्यं, पैच्छिल्यात् पैच्छिल्यमिति ॥ (३) ॥

तस्य पुनरन्ययोनिः कटुको रसः; स श्लेष्मणः प्रत्यनीकत्वात् कटुकत्वान्माधुर्यमभिभवति, रौक्ष्यात् स्नेहं, लाघवाद्गौरवम्, औष्ण्याच्छैत्यं, वैशद्यात् पैच्छिल्यमिति । तदेतन्निदर्शनमात्रमुक्तं भवति ॥ ८ ॥

Vāta possesses the properties and the characteristics of coldness, dryness, lightness, clarity and obstruction, Astringent taste is derived from the same sources. Thus, the astringent taste by virtue of its coldness increases coldness (caused by *vāta*); by its dryness increases dryness (caused by *vāta*); by its lightness increases lightness; by its clarity increases clearness and by virtue of its blocking nature increases the stasis.

Pitta possesses the properties and the characteristics of hotness, sharpness, dryness, lightness and clarity, Acrid taste is derived from the same sources. Thus, the acrid taste by virtue of its hot property increases heat (caused by *pitta*); by its sharpness increases (sharpness caused by *pitta*); by its dryness increases dryness (caused by *pitta*); by its lightness increases lightness (caused by *pitta*); and by virtue of its clearness increases clarity (caused by *pitta*).

Kapha possesses the characteristics and the properties of sweetness, demulcent nature, heaviness, coldness and sliminess. Sweet taste is derived from the same sources. Thus the sweet taste by virtue of its sweet property increases sweetness (caused by *kapha*); by its demulcent property increases demulcent property (caused by *kapha*); by its heaviness increases heaviness (caused by *kapha*); by its coldness increases coldness (caused by *kapha*) and by its sliminess increases sliminess (caused by *kapha*).

Acrid taste is derived from sources opposite to those (caused by *kapha*). That being opposite to *kapha*, due to its acrid taste suppresses sweet taste: due to its dryness (suppresses) demulcent property; due to its lightness (suppresses) heaviness; due to its hot property (suppresses) coldness; and due to its clarity (suppresses) sliminess. This has been mentioned as an illustration only. (The others should be inferred from this).

9. ACTIONS OF THE TASTES

रसलक्षणमत ऊर्ध्वं वक्ष्यामः—तत्र, यः परितोषमुत्पादयति प्रह्लादयति तर्पयति जीवयति मुखोपलेपं जनयति श्लेष्माणं चाभिवर्धयति स मधुरः; यो दन्तहर्षमुत्पादयति मुखास्रावं जनयति श्रद्धां चोत्पादयति सोऽम्लः; यो भक्तरुचिमुत्पादयति कफप्रसेकं जनयति मार्दवं चापादयति स लवणः; यो जिह्वाग्रं बाधते उद्वेगं जनयति शिरो गृह्णीते नासिकां च स्रावयति स कटुकः; यो गले चोषमुत्पादयति मुखवैशद्यं जनयति भक्तरुचिं चापादयति हर्षं च स तिक्तः; यो वक्त्रं परिशोषयति जिह्वां स्तम्भयति कण्ठं बध्नाति हृदयं कर्षति पीडयति च स कषाय इति ॥ ९ ॥

Now hereafter, we would describe the characteristics of tastes. That, which produces satisfaction, gives pleasure, is nutritive, supports life, causes stickiness in the mouth and increases *kapha*, is sweet (taste). That, which causes peculiar tingling sensation of the teeth, produces salivation and increases liking (for food) is sour (taste); that which producces liking for food, induces secretion of mucus and brings about softness is salt (taste); that which causes pricking sensation at the tip of the tongue, produces restlessness, heaviness in the head, and causes nasal discharge is acrid (taste). That which causes a painful sucking sensation in the throat, produces cleanliness in the mouth, and induces relish for food and a sense of well being is bitter (taste);

that which causes dryness in the oral cavity, numbness of the tongue, choking sensation in the throat and produces a dragging sensation and pain in the heart is astringent (taste).

10/1. PROPERTIES OF SWEET TASTE

रसगुणानत ऊर्ध्वं वक्ष्यामः–तत्र, मधुरो रसो रसरक्तमांसमेदोऽस्थिमज्जौजः शुक्रस्तन्यवर्धनश्चक्षुष्यः केश्यो वर्ण्यो बलकृत्सन्धानः शोणितरसप्रसादनो बालवृद्धक्षतक्षीणहितः षट्पदर्पिपीलिकानामिष्टतमस्तृष्णामूर्च्छादाहप्रशमनः षडिन्द्रियप्रसादनः कृमिकफकरश्चेति; स एवंगुणोऽप्येक एवात्यर्थमासेव्यमानः कासश्वासालसकवमथुवदनमाधुर्यस्वरोपघातकृमिगलगण्डानापादयति तथाऽर्बुदश्लीपदबस्तिगुदोपलेपाभिष्यन्दप्रभृतीञ्जनयति ॥ (१) ॥

Now hereafter we would describe the properties of the tastes. The sweet taste increases *rasa* (plasma), *rakta* (blood), *mārhsa* (muscles), *medas* (adipose tissue), *asthi* (bone), *majjā* (marrow), *oja* (immunity), *śukra* (semen) and *stanya* (lactation), and is beneficial for the eyes, hairs and complexion, and increases the strength; it also promotes union (such as that in a fracture), purifies *śoṇita* (blood) and *rasa* (plasma) and is beneficial for the young, the old and the consumptive, is very much liked by bees and ants, alleviates thirst, fainting and burning sensation, invigorates all the six senses[1] and encourages the growth of worms and production of *kapha*. Even this (sweet taste) possessing so many properties, if used exclusively and in excess, produces cough, asthma, sluggishness of bowels, vomiting, sweetness in the mouth, hoarseness of voice, worms and goitre and also tumour, elephantiasis, heaviness in the bladder and rectum and conjunctivitis, etc.

10/2. PROPERTIES OF SOUR TASTE

अम्लो जरणः पाचनो दीपनः पवननिग्रहणोऽनुलोमनः कोष्ठविदाही बहिःशीतः क्लेदनः प्रायशो हृद्यश्चेति; स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो दन्तहर्षनयनसंमीलनरोमसंवेजनकफविलयनशरीरशैथिल्यान्यापादयति, तथा क्षताभिहतदग्धदष्टभग्नरुग्णशूनप्रच्युतावमूत्रितविसर्पितच्छिन्नभिन्नविद्धोत्पिष्टादीनि पाचयत्याग्नेयस्वभावात् परिदहति कण्ठमुरो हृदयं चेति ॥ (२) ॥

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[1] The five sensory organs and mind, the sixth one.

Sour taste encourages metabolism, digestion and is appetising, controls the wind, is a carminative, produces a burning sensation (internally) within the body and cold (to feel) externally, as well as a feeling of moistening and is usually beneficial for the heart.

This sour taste, inspite of its possessing so many properties if used exclusively and in excess causes peculiar tingling sensation in the teeth, squeezing of the eyes, and horripilation; it also liquifies the expectoration and produces lethargy of the body; causes suppuration in the wounds, injuries, burns, bites, fractures and dislocations, deformities, swellings, displacements, urine soilings (such as that of the spider, etc.),contact dermatitis[1], excised, incised, punctured and lacerated (wounds), etc., and it gives rise to a burning sensation in the throat, chest and precordium due to its hot nature.

10/3. PROPERTIES OF SALT TASTE

लवणः संशोधनः पाचनो विश्लेषणः क्लेदनः शैथिल्यकृदुष्णः सर्वरसप्रत्यनीको मार्गविशोधनः सर्वशरीरावयवमार्दवकरश्चेति; स एवंगुणोऽप्येक एवात्यर्थमासेव्यमानो गात्रकण्डूकोठशोफवैवर्ण्यपुंस्त्वोपघातेन्द्रियोपतापमुखाक्षिपाकरक्तपित्तवातशोणिताम्लिकाप्रभृतीनापादयति ॥ (३) ॥

Salt taste eliminates *doṣas*, causes digestion, separation, moistening, lethargy and hotness, suppresses all other tastes, clears the passages and softens all parts of the body.

This salt taste, even though possessing all these properties, if used exclusively in excess causes itching in the body, urticaria, oedema, discolouration, loss of virility, diminution in function of the sensory and motor organs, stomatitis, conjunctivitis, haemorrhagic disorders, *vāta-śoṇita* (gout) and sour eructations, etc.

10/4. PROPERTIES OF ACRID TASTE

कटुको दीपनः पाचनो रोचनः शोधनः स्थौल्यालस्यकफकृमिविषकुष्ठकण्डूप्रशमनः सन्धिबन्धविच्छेदनोऽवसादनः स्तन्य शुक्रमेदसामुपहन्ता चेति; स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो भ्रममदगलताल्वोष्ठशोषदाहसंतापबलविघातकम्पतोदभेदकृत् करचरणपार्श्वपृष्ठप्रभृतिषु च वातशूलानापादयति॥ (४) ॥

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[1] As with insects possessing poisons transmitted by contact only.

Acrid taste is an appetiser, digestive, induces liking for food, eliminates *(doṣas)*, alleviates obesity, laziness, expectoration, worms, poisons, skin diseases (including leprosy) and pruritus, loosens the ligaments of the joints, depresses spirits and diminishes formation of milk, semen and adipose tissue.

Even though the acrid taste which possesses so many properties, if used in excess and alone, produces giddiness, intoxication, dryness and a burning sensation in the throat, the palate and the lips, feverishness, loss of strength, trembling and pricking and cutting types of pain as well as *vātika* type of pain in the palms and the soles, the sides, the back, etc.

10/5. PROPERTIES OF BITTER TASTE

तिक्तश्छेदनो रोचनो दीपनः शोधनः कण्डूकोठतृष्णामूर्च्छाज्वरप्रशमनः स्तन्यशोधनो विण्मूत्रक्लेदमेदोवसापूयोपशोषणश्चेति; स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो गात्रमन्यास्तम्भाक्षेपकार्दितशिरःशूलभ्रमतोदभेदच्छेदास्यवैरस्यान्यापादयति ॥ (५) ॥

Bitter taste causes expectoration, induces a liking for food, is an appetiser, eliminates *(doṣas)*, alleviates pruritus, urticaria, thirst, fainting and fever, purifies milk, and reduces (the liquid content of) faeces, urine, moisture (causes dehydration), *medas*, *vasā* and pus.

Even this (bitter taste) possessing so many properties, if used exclusively and in excess, produces rigidity in the body and stiff neck, convulsions, facial paralysis, headache, giddiness, pain of pricking and cutting types, and excision sensation and distaste in the mouth.

10/6. PROPERTIES OF ASTRINGENT TASTE

कषायः संग्राहको रोपणः स्तम्भनः शोधनो लेखनः शोषणः पीडनः क्लेदोपशोषणश्चेति; स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो हृत्पीडास्यशोषोदराध्मानवाक्यग्रहमन्यास्तम्भगात्रस्फुरणचुमुचुमायनाकुञ्चनाक्षेपणप्रभृतीञ्जनयति ॥१०॥

Astringent taste is constipative, promotes healing, reduces (the discharges), purifies the system (i. e. eliminates *doṣas*), is an antiobesic, produces dryness and squeezing effect and reduces the water content of the body, Even this (astringent taste) possessing so many properties, if used exclusively and in excess, produces precordial pain, dryness in the mouth, distension of the abdomen, difficulty in speaking, stiff neck, fibrillation in the body, tingling, contraction and convulsions, etc.

11. THE SUBSTANCES AND DRUGS BELONGING TO DIFFERENT TASTES

अतः सर्वेषामेव द्रव्याण्युपदेक्ष्यामः । तद्यथा—काकोल्यादिः क्षीरघृतवसामज्जशालिषष्टिकयवगोधूममाषशृङ्गाटककसेरुकत्रपुसेर्वारुककर्कारुकालाबूकालिन्दकतकगिलोड्यप्रियालपुष्करबीजकाश्मर्यमधूकद्राक्षाखर्जूरराजादनतालनालिकेरेक्षुविकारबलातिबलात्मगुप्ताविदारीपयस्यागोक्षुरकक्षीरमोरटमधूलिकाकूष्माण्डप्रभृतीनि समासेन मधुरो वर्गः; दाडिमामलकमातुलुङ्गाम्रातककपित्थकरमर्दबदरकोलप्राचीनामलकतिन्तिडीककोशाम्रकभव्यपारावतवेत्रफललकुचाम्लवेतसदन्तशठदधितक्रसुराशुक्तसौवीरकतुषोदकधान्याम्लप्रभृतीनि समासेनाम्लो वर्गः; सैन्धवसौवर्चलविडपाक्यरोमकसामुद्रकपक्त्रिमयवक्षारोषरप्रसूतसुवर्चिकाप्रभृतीनि समासेन लवणो वर्गः; पिप्पल्यादिः सुरसादिः शिग्रुमधुशिग्रुमूलकलशुनसुमुखशीतशिवकुष्ठदेवदारुहरेणुकावल्गुजफलचण्डागुग्गुलुमुस्तलाङ्गलकीशुकनासापीलुप्रभृतीनि सालसारादिश्च प्रायशः कटुको वर्गः; आरग्वधादिर्गुडूच्यादिर्मण्डूकपर्णीवेत्रकरीरहरिद्राद्वयेन्द्रयववरुणस्वादुकण्टकसप्तपर्णबृहतीद्वयशङ्खिनीद्रवन्तीत्रिवृत्कृतवेधनकर्कोटककारवेल्लवार्ताककरीरकरवीरसुमनःशङ्खपुष्प्यपामार्गत्रायमाणाशोकरोहिणीवैजयन्तीसुवर्चलापुनर्नवावृश्चिकालीज्योतिष्मतीप्रभृतीनि समासेन तिक्तो वर्गः; न्यग्रोधादिरम्बष्ठादिः प्रियङ्ग्वादी रोध्रादिस्त्रिफलाशल्लकीजम्ब्वाम्रबकुलतिन्दुकफलानि कतकशाकफलपाषाणभेदकवनस्पतिफलानि सालसारादिश्च प्रायशः कुरुवककोविदारकजीवन्तीचिल्लीपालङ्क्यासुनिषण्णकप्रभृतीनि वरकादयो मुद्गादयश्च समासेन कषायो वर्गः ॥ ११ ॥

Now we would describe the (drugs and) substances, (repositories of all the tastes). They are as follows :

SWEET SUBSTANCES

The sweet group of substances in short are: *kākolī* group of drugs, milk, *ghṛta*, fat, bone-marrow, rice, sixty day rice[1], barley, wheat, *māṣa*, *śṛṅgāṭaka*, *kaseruka*, *trapusa*, *ervāru*, *karkāruka*, *alābu*, *kālinda* (sweet melon), *kataka*, *gilodya*,

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[1] The type of rice which grows up in sixty days.

priyāla, *puṣkara* seeds (lotus seeds), *kāśmarya*, *madhūka*, grape, date palm, *rājādana*, *tāla* (palm), *nālikera* (coconut), cane sugar products, *balā*, *atibalā*, *ātmaguptā*, *vidārī*, *payasyā*, *gokṣuraka*, *kṣīramoraṭa*, *madhūlikā* and *kūṣmāṇḍa*, etc.

SOUR SUBSTANCES

The sour group of drugs and substances in short are: *dāḍima* (pomegranate), *āmalaka*, *mātuluṅga*, *āmrātaka*, *kapittha*, *karamarda*, *badara*, *kola*, *prācīnāmalaka*, *tintiḍīka*, *kośāmraka*, *bhavya*, *pārāvata*, *vetraphala*, *lakuca*, *amlavetasa*, *dantaśaṭha*, *dadhi* (yoghurt), *takra* (buttermilk), wine, *śukta*[1], *sauvīraka*[1], *tuṣodaka*[1] and *dhānyāmla*[1], etc,

SALTISH SUBSTANCES

The salt group of drugs in short are : *saindhava* (rock salt), *sauvarcala* (black salt), *viḍa*, *pākya* (salty earth), *romaka* (*sāmbhara*), *sāmudraka* (sea salt), *paktrima*[2], *yavakṣāra*, *ūṣaraprasūta* (salt obtained from *ūṣara* soil) and *suvarcikā*, etc.

ACRID SUBSTANCES

The acrid group of drugs usually are: *pippalī* group of drugs, *surasā* group of drugs, *'igru*, *madhu 'igru*, *mūlaka*, *laśuna*, *sumukha*, *śītaśiva*, *kuṣṭha*, *devadāru*, *hareṇukā*, *avalgujaphala*, *caṇḍā*, *guggulu*, *musta*, *lāṅgalakī*, *śukanāsā* and *pīlu*, etc, and *sālasāra* group of drugs.

BITTER SUBSTANCES

The bitter group of drugs in short are : *āragvadha* group of drugs, *guḍūcī* group of drugs, *maṇḍūkaparṇī*, *vetrakarīra* (*vetra* buds), *haridrā* of both kinds, *indrayava*, *varuṇa*, *svādukaṇṭaka*, *saptaparṇa*, two types of *bṛhati*, *śaṅkhinī*, *dravantī*, *trivṛt*, *kṛtavedhana*, *karkoṭaka*, *kāravella*, *vārtāka*, *karīra*, *karavīra*, *sumana*, *śaṅkhapuṣpī*, *apāmārga*, *trāyamāṇā*, *aśoka*, *rohiṇī*, *vaijayantī*, *suvarcalā*, *punarnavā*, *vṛścikālī* and *jyotiṣmatī*, etc.

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[1] All these are varieties of fermented liquors.

[2] Salt obtained by cooking salty substances.

ASTRINGENT SUBSTANCES

The astringent group of drugs in short are : *nyagrodha* group of drugs, *ambaṣṭhā* group of drugs, *priyaṅgu* group of drugs, *rodhra* group of drugs, *triphalā* group of drugs, *śallakī, jambu, āmra, bakula, tinduka* fruits, *kataka* and *śāka* fruit, *pāṣāṇabhedaka* and fruits of *nyagrodha*, etc., *sālasāra* group of drugs usually, *kuruvaka, kovidāraka, jīvantī, cillī, pālaṅkyā, suniṣaṇṇaka*, etc., *nīvāraka* group of cereals and *mudga* group of pulses.

12. SIXTY-THREE COMBINATIONS OF TASTES

तत्रैतेषां रसानां संयोगास्त्रिषष्टिर्भवन्ति । तद्यथा—पञ्चदश द्विकाः, विंशतिस्त्रिकाः, पञ्चदश चतुष्काः, षट् पञ्चकाः, एकशः षड्रसाः, एकः षट्क इति । तेषामन्यत्र प्रयोजनानि वक्ष्यामः ॥ १२ ॥

There are sixty-three varieties of tastes formed by a combination of these (six). They are : fifteen varieties by a combination of two tastes; twenty varieties by a combination of three tastes; fifteen varieties by a combination of four tastes; six varieties by a combination of five tastes; six varieties from each single taste; and one variety by a combination of all the six tastes. Their utility would be explained elsewhere[1].

13. HEALTH IS SUPREME

भवति चात्र—

जग्धाः षडविगच्छन्ति बलिनो वश्यतां रसाः ।
यथा प्रकुपिता दोषा वशं यान्ति बलीयसः ॥ १३ ॥

This (verse) is quoted here :

As the vitiated *doṣas* are overpowered by a healthy person, similarly the six tastes even if used in excess get overpowered by the healthy.

इति सुश्रुतसंहितायां सूत्रस्थाने रसविशेषविज्ञानीयो नाम
द्विचत्वारिंशत्तमोऽध्यायः ॥ ४२ ॥

Thus ends the forty-second chapter entitled 'A Special Study of the *Rasas* (Tastes)' of *Sūtra-Sthāna* of *Suśruta Saṁhitā*.

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[1] S. S. *VI*. 63.

S. S. I. 42.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative study of the concept of tastes as an important factor in the management of patients as outlined in this chapter would be worthwhile.

2. Actions and properties of tastes and their relation to *doṣas* (4-10) could be studied upon.

3. The list of substances and drugs provided for each of the six tastes (11, 12) ought to be studied by the biochemists, pharmacists and clinicians.

◆

सूत्र-स्थानम्

त्रिचत्वारिंशत्तमोऽध्यायः

वमनद्रव्यविकल्पविज्ञानीयोऽध्यायः

Chapter on the Study of the Different Preparations of Emetic Drugs

CHAPTER FORTY-THREE

SŪTRA-STHĀNA

S. S. I. 43

SUMMARY

This chapter describes the usage of certain special emetic drugs. *Madana* fruit has been described as the best emetic and has been considered in detail (3). Five other special drugs have been discussed as emetics (4-8). Repeated processing could make the emetic, purgative and errhine drugs more powerful (9).

त्रिचत्वारिंशत्तमोऽध्यायः ।

Chapter Forty-three

1. A STUDY OF THE EMETIC DRUGS

अथातो वमनद्रव्यविकल्पविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'A Study of the Different Preparations of the Emetic Drugs'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3. MADANA FRUIT AS THE BEST EMETIC

वमनद्रव्याणां फलादीनां मदनफलानि श्रेष्ठतमानि भवन्ति । अथ मदनपुष्पाणामातपपरिशुष्काणां चूर्णप्रकुञ्चं प्रत्यक्पुष्पीसदापुष्पीनिम्बकषायाणामन्यतमेनालोड्य मधुसैन्धवयुक्तां पुष्पचूर्णमात्रां पाययित्वा वामयेत् मदनशलाटुचूर्णान्येवं वा बकुलरम्यकोपयुक्तानि मधुलवणयुक्तान्यभिप्रतप्तानि; मदनशलाटुचूर्णसिद्धां वा तिलतण्डुलयवागूम् । निर्वृत्तानां वा नातिहरितपाण्डूनां कुशमूढावबद्धमृद्गोमयप्रलिप्तानां यवतुषमुद्गमाषशाल्यादिधान्यराशावष्टरात्रोषितक्लिन्नभिन्नानां फलानां फलपिप्पलीरुद्धृत्यातपे शोषयेत्, तासां दधिमस्तुपललविमृदितपरिशुष्काणां सुभाजनस्थानामन्तर्नखमुष्टिमुष्णे यष्टीमधुककषाये कोविदारादीनामन्यतमे वा कषाये प्रमृद्य रात्रिपर्युषितं मधुसैन्धवयुक्तमाशीर्भिरभिमन्त्रितमुदङ्मुखः प्राङ्मुखमातुरं पाययेदनेन मन्त्रेणाभिमन्त्र्य—

"ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानलानिलाः ।
ऋषयः सौषधिग्रामा भूतसंघाश्च पान्तु ते ॥
रसायनमिवर्षीणां देवानाममृतं यथा ।
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥"

विशेषेण श्लेष्मज्वरप्रतिश्यायान्तर्विद्रधिषु; अप्रवर्तमाने वा दोषे पिप्पलीवचागौरसर्षपकल्कोन्मिश्रैः सलवणैरुष्णाम्बुभिः पुनः पुनः प्रवर्तयेदासम्यग्वान्तलक्षणादिति । मदनफलमज्जचूर्णं वा तत्क्वाथपरिभावितं मदनफलकषायेण; मदनफलमज्जसिद्धस्य वा पयसः सन्तानिकां क्षौद्रयुक्तां, मदनफलमज्जसिद्धं वा पयः, मदनफलमज्जसिद्धेन वा पयसा यवागूम्, अधोभागासृक्पित्तहृद्दाहयोः; मदनफलमज्जसिद्धस्य वा पयसो दधिभावमुपगतस्य दध्युत्तरं दधि वा कफप्रसेकच्छर्दि-

मूर्च्छितमकेषु; मदनफलमज्जरसं स्नेहं वा भल्लातकस्नेहवदादाय फाणितीभूतं लेहयेत् , आतपपरिशुष्कं वा तमेव जीवन्तीकषायेण, पित्ते कफस्थानगते; मदनफलमज्जक्वाथं वा पिप्पल्यादिप्रतीवापं, तच्चूर्णं वा निम्बरूपिकाकषाययोरन्यतरेण संतर्पणकफजव्याधिहरं, मदनफलमज्जचूर्णंवा मधूककाश्मर्यद्राक्षाकषायेण । मदनफलविधानमुक्तम् ।। ३ ।।

Madana fruits are the best amongst the (group of) fruit emetic drugs. Vomiting should be induced by administering the decoction of any one of *pratyakpuṣpī, sadāpuṣpī* or *nimba* in appropriate quantity mixed with one *pala* measure of the powder of sun dried *madana* flowers along with honey and rock salt.

Similarly powder of unripe *madana* fruits may be used (as such), or it may be used along with the warmed decoction of *bakula* and *ramyaka* along with honey and rock salt, or else the powder of unripe *madana* fruit processed with the gruel of *tila*, (sesame) and rice (should be administered to induce vomiting).

Ripened fruits (of *madana*) which are neither too green nor too yellow should be wrapped up in *kuśa*, which should then be pasted over with clay or cowdung, and kept for eight nights in a heap of barley husk, *mudga, māṣa,* and cereals like rice, etc. Seeds should be taken out from the fruits, which have thus become moistened ands plit open and should then be dried in the sun. Then the seeds should be minced in yoghurt, honey and sesame paste and dried and then kept in proper containers. The seeds should then be taken in a handful measure with finger-nails pointing inwards and should be mixed with the hot decoction of *yaṣṭimadhuka* or of any one of the drugs from *kovidāra* group of drugs and kept overnight. Then honey and rock salt should be mixed with it, and it should be administered to the patient facing east by the physician facing north, after he (the patient) has been blessed with the following hymns.

"May you be protected by *Brahmā, Dakṣa, Āśvin* twins, *Rudra, Indra,* the earth, the moon, the sun, fire, air, saints, the medicine and groups of *bhūtas*.'

"May this recipe, to you, be like the *rasāyana* drugs for the saints (*ṛṣis*), nectar for the Gods and *sudhā* for the superior *nāgas* (serpents)".

(This recipe is) specially useful for *kapha* fever, corrhyza, and internal abscesses. If the *doṣas* do not start getting eliminated emesis should be induced by repeated adminitration of hot water mixed with pastes of *pippalī, vacā* and white mustard along with salt until the symptoms of proper vomiting are obtained.

(Vomiting should be induced by) the powder of the pulp of *madana* fruits treated with its own decoction along with the decoction of whole *madana* fruit, or else by the scum (supernatent layer, *santānikā*) of milk processed by the pulp of *madana* fruits mixed with honey; or else by milk processed with the pulp of *madana* fruits; or else by a gruel prepared from milk processed with the pulp of *madana* fruits should be given for haemorrhage from lower part (of alimentary tract) and heart-burn, etc.

Whole yoghurt prepared from milk or its supernatent layer processed with the pulp of *madana* fruit should be administered for the treatment of expectoration, vomiting, fainting and asthma.

The juice of the pulp of *madana* fruits, or else its oil prepared by the process (used in the preparation) of *bhallātaka* oil and made into the consistency of treacle should be given for licking. The same, having been dried in the sun, (should be administered) with the decoction of *jīvantī* in case *pitta* has gone to the seat of *kapha*.

Decoction of the pulp of *madana* fruit in which the powder of *pippali* group of drugs has been mixed (should be administered); or its powder with the decoction of any of the *nimba* or *rūpikā* (drugs) cures diseases of *kapha* resulting from overfeeding; or powder of the pulp of *madana* fruit along with the decoction of *madhūka*, *kāśmarya* and *drākṣā* (should be administered). That is all about *madana* fruit.

4, JĪMŪTAKA AS AN EMETIC

जीमूतककुसुमचूर्णं पूर्ववदेव क्षीरेण, निर्वृत्तेषु क्षीरयवागूं, रोमशेषु सन्ता-

निकां, अरोमशेषु दध्युत्तरं हरितपाण्डुषु दधि, तत्कषायसंसृष्टां वा सुरां कफारोचककासश्वासपाण्डुरोगयक्ष्मसु; पर्यागतेषु मदनफलमज्जवदुपयोगः ॥ ४ ॥

Powder of *jīmūtaka* flowers (should be administered) as before along with milk or the ripened flowers along with milk and gruel, or the hairy ones with supernatent layer (of boiled simmering milk), or the non-hairy ones with the supernatent portion of yoghurt, or the green and white ones with yoghurt or with wine mixed with its (fruit's) decoction; these are indicated for vitiated *kapha,* anorexia, cough, dyspnoea, anaemias and consumption. When the fruits are fully ripened they should be used like the pulp of *madana* fruit.

5-7. KUṬAJA, KṚTAVEDHANA AND IKṢVĀKU AS EMETICS

तद्वदेव कुटजफलविधानम् ॥ ५ ॥

कृतवेधनानामप्येष एव कल्पः ॥ ६ ॥

इक्ष्वाकुकुसुमचूर्णं वा पूर्ववत्, एवं क्षीरेण, कासश्वासच्छर्दिकफरोगेषूपयोगः ॥ ७ ॥

The procedures in case of *kuṭaja* fruit are similar to the same (as above). The same recipes hold true for *kṛtavedhana*. Powder of *ikṣvāku* flower (should be administered) as before, or with milk; these are indicated for cough, dyspnoea, vomiting and *kapha* disorders.

8. DHĀMĀRGAVA AS AN EMETIC

धामार्गवस्यापि मदनफलमज्जवदुपयोगः विशेषतस्तु गरगुल्मोदरकासश्वासश्लेष्मामयेषु वायौ च कफस्थानगते ॥ ८ ॥

Dhāmārgava is also to be used like the pulp of *madana* fruit especially for (treating) *gara* poisoning, *gulma,* abdominal enlargements, cough, dyspnoea, *kapha* disorders and when *vāyu* has gone to the seat of *kapha*.

9. MAKING THE EMETICS, PURGATIVES AND ERRHINES MORE POWERFUL

कृतवेधनफलपिप्पलीनां वमनद्रव्यकषायपरिपीतानां बहुशश्चूर्णमुत्पलादिषु दत्तमाघ्रातं वामयति, तत्त्वनवबद्धदोषेषु यवागूमाकण्ठात्पीतवत्सु च विदध्यात्। वमनविरेचनशिरोविरेचनद्रव्याण्येवं वा प्रधानतमानि भवन्ति ॥ ९ ॥

Powders prepared from the seeds of *kṛtavedhana* fruits after they have been treated repeatedly with the decoctions of emetic drugs induce vomiting when smelt on the flowers of lotus, etc. This recipe is effective in those whose *doṣas* have become loosened and in those who have taken gruel to the utmost of their capacity.

Thus the emetic, the purgative and the errhine drugs become more powerful (by these repeated treatments).

10, 11. EMETICS TO BE USED JUDICIOUSLY

भवतश्चात्र—

वमनद्रव्ययोगानां दिगियं संप्रकीर्तिता ॥
तान् विभज्य यथाव्याधि कालशक्तिविनिश्चयात् ॥ १० ॥
कषायैः स्वरसैः कल्कैश्चूर्णैरपि च बुद्धिमान् ॥
पेयलेह्याद्यभोज्येषु वमनान्युपकल्पयेत् ॥ ११ ॥

These (verses) are quoted here :

The methodology of the use of the recipes of the emetic drugs have been illustrated in this way. They should be administered after determining the disease, the time and the strength (of the patient) in the forms of decoctions, expressed juices, pastes and powders by the wise physician along with the potable, lickable, edible and chewable food (preparations).

इति सुश्रुतसंहितायां सूत्रस्थाने वमनद्रव्यविकल्पविज्ञानीयो
नामत्रिचत्वारिंशत्तमोऽध्यायः ॥ ४३ ॥

Thus ends the forty-third chapter entitled 'A Study of the Different Preparations of the Emetic Drugs' of *Sūtra-sthāna* of *Suśruta Saṁhitā*.

S. S. 1. 43.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative research on the emetic drugs in general and the six mentioned in this chapter in particular (3–8) should be carried out.

2. Special study on the preparations, dosage and effects of the emetics (3–8) should be carried out.

3. Clinical and experimental enquiries could be planned on the indications and modes of usage of the drugs mentioned (3–9).

4. This chapter should be of special interest to the biochemists, pharmacists, toxicologists and the clinicians.

सूत्र-स्थानम्

चतुश्चत्वारिंशत्तमोऽध्यायः

विरेचनद्रव्यविकल्पविज्ञानीयोऽध्यायः

Chapter on the Study of the Different Preparations of Purgative Drugs

CHAPTER FORTY-FOUR

SŪTRA-STHĀNA

S. S. I. 44.

SUMMARY

Different purgative preparations of powders, decoctions, pills, balls, soups and lickables from (A.) roots (such as *trivṛt*) (5-59), (B.) bark (such as *tilvaka*) (60, 61), (C.) fruits (such as *harītakī*) (62-77) and (D.) latex (such as *sudhā*) (78-86/1), etc, have been described.

◆

चतुश्चत्वारिंशत्तमोऽध्यायः ।

Chapter Forty-four

1. A STUDY OF THE PURGATIVE DRUGS

आथातो विरेचनद्रव्यविकल्पविज्ञानीयमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'A Study of the Different Preparations of Purgative Drugs'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3, 4. THE SIX IMPORTANT PURGATIVES

अरुणाभं त्रिवृन्मूलं श्रेष्ठं मूलविरेचने ॥
प्रधानं तिल्वकस्त्वक्षु फलेष्वपि हरीतकी ॥ ३ ॥
तैलेष्वेरण्डजं तैलं स्वरसे कारवेल्लिका ॥
सुधापयः पयःसूक्तमिति प्राधान्यसंग्रहः ॥
तेषां विधानं वक्ष्यामि यथावदनुपूर्वशः ॥ ४ ॥

Amongst the purgatives from the roots the reddish type of *trivṛt* root is the best; amongst those from the barks *tilvaka* is the most important, and *harītakī* from those amongst the fruits; caster oil from those amongst the oils; amongst the expressed juices that of *kāravellikā* (is the best); amongst the latexes that of *sudhā* (*sehuṇḍa*) is the best. These are the collections of important (purgatives). Their practical applications would now be described in detail in that order (that has been given above).

(A). THE ROOT PURGATIVES (5–59)

5, 6. TRIVṚT PURGATIVE IN DOṢIKA DISEASES

वैरेचनद्रव्यरसानुपीतं मूलं महत्त्रैवृतमस्तदोषम् ॥
चूर्णीकृतं सैन्धवनागराढ्यमम्लैः पिबेन्मारुतरोगजुष्टः ॥ ५ ॥
इक्षोर्विकारैर्मधुरैं रसैस्तत् पैत्ते गदे क्षीरयुतं पिबेच्च ॥
गुडूच्यरिष्टत्रिफलारसेन सव्योषमूत्रं कफजे पिबेत्तत् ॥ ६ ॥

The patient afflicted by *vāta* diseases should take orally the powdered root of undiseased, fully mature *trivṛt* soaked in the juices of other purgative drugs mixed with *saindhava* and *nāgara* along with sour liquids.

Patients afflicted by *paittika* disorders should drink the same *(trivṛt)* along with sugar cane derivatives (e.g. treacle, sugar, etc.), the juices (decoctions) of sweet (group of drugs) and with milk.

Patients afflicted with *kapha* disorders should drink the same *(trivṛt)* along with the decoctions of *guḍūcī, ariṣṭa*, and *triphalā* mixed with *vyoṣa* (*trikaṭu*) and (cow's) urine.

7-9. PURGATIVE PREPARATIONS FROM TRIVṚT

त्रिवर्णकत्र्यूषणयुक्तमेतद्गुडेन लिह्यादनघेन चूर्णम् ॥
प्रस्थे च तन्मूलरसस्य दत्वा तन्मूलकल्कं कुडवप्रमाणम् ॥ ७ ॥
कर्षोन्मिते सैन्धवनागरे च विपाच्य कल्कीकृतमेतदद्यात् ॥
तत्कल्कभागः समहौषधार्धः ससैन्धवो मूत्रयुतश्च पेयः ॥ ८ ॥
समास्त्रिवृन्नागरकाभयाः स्युर्भागार्धकं पूगफलं सुपक्वम् ॥
विडङ्गसारो मरिचं सदारुयोगः ससिन्धूद्भवमूत्रयुक्तः ॥ ९ ॥

Powder of the same (*trivṛt*) should be licked with old treacle mixed with *trivarṇaka* (*tvak*, *elā* and *patra*) and *tryūṣaṇa* (*trikaṭu* i. e. *śuṇṭhi*, *marica* and *pippalī*).

One *prastha* measure of the root of the same (*trivṛt*) mixed with one *kuḍava* measure of the paste of the root of the same and one *karṣa* each of *saindhava* and *nāgara*, cooked to the consistency of a paste should be taken.

Paste of the same (*trivṛt*) mixed with half its quantity of *mahauṣadha* along with *saindhava* and cow's urine should be taken.

The recipe of equal parts of *trivṛt*, *nāgaraka* and *abhayā*, half the amount of well ripe fruits of *pūga*, and seeds of *viḍaṅga*, *marica*, and *dāru* along with rock salt and (cow's) urine (should be taken).

10, 11. PURGATIVE PILLS

विरेचनद्रव्यभवं तु चूर्णं रसेन तेषां भिषजा विमृद्य ॥
तन्मूलसिद्धेन च सर्पिषाऽऽक्तं सेव्यं तदाज्ये गुटिकीकृतं च ॥ १० ॥
गुडे च पाकाभिमुखे निधाय चूर्णीकृतं सम्यगिदं विपाच्य ॥
शीतं त्रिजातात्तमथो विमृद्य योगानुरूपा गुटिकाः प्रयोज्याः ॥ ११ ॥

The powder of purgative drugs soaked in their own juices and also soaked in *ghṛta* processed with the roots of the purgative drugs, made into a pill form should be administered along with *ghṛta*, by the physician.

Powdered drugs of these (purgatives) should be cooked well in the treacle which is in its final stage of preparation and when cold *trijāta* should be mixed with it; pills from this should be used according to necessity.

12, 13. PURGATIVE BALLS

वैरेकीयद्रव्यचूर्णस्य भागं सिद्धं सार्धं क्वाथभागैश्चतुर्भिः ॥
आमृद्नीयात् सर्पिषा तच्छृतेन तत्क्वाथोष्मस्वेदितं सामितं च ॥ १२ ॥
पाकप्राप्ते फाणिते चूर्णितं तत् क्षिप्तं पक्वं चावतार्य प्रयत्नात् ॥
शीतीभूता मोदका हृद्यगन्धाः कार्यास्त्वेते भक्ष्यकल्पाः समासात् ॥ १३ ॥

One measure of the powder of purgative drugs should be processed in four measures of the decoction prepared from purgative drugs. Then that should be ground with *ghṛta* which has been cooked in vapours of purgative decoctions. All these should be powdered and mixed with treacle whose preparation is nearing completion and when cold, balls should be prepared out of it; these should emit pleasant flavour. These in brief are the eatable (purgative) recipes.

14. PURGATIVE AND EMETIC SOUP RECIPES

रसेन तेषां परिभाव्य मुद्गान् यूषः ससिन्धूद्भवसर्पिरिष्टः ॥
वैरेचनेऽन्यैरपि वैदलैः स्यादेवं विदध्याद्वमनौषधैश्च ॥ १४ ॥

Purgative soup recipes should be prepared from *mudgas* which have been soaked in the decoctions of purgatives, and rock salt and *ghṛta* should be added; similarly soups may be prepared from other pulses.

In the same way (emetic) soups should be prepared (from the pulses soaked in the decoctions of emetic drugs).

15. PURGATIVES PREPARED FROM PUṬAPĀKA PROCEDURE

भित्वा द्विधेक्षुं परिलिप्य कल्कैस्त्रिभण्डिजातैः प्रतिबध्य रज्ज्वा ॥
पक्वं च सम्यक् पुटपाकयुक्त्या खादेत्तु तं पित्तगदी सुशीतम् ॥ १५ ॥

Sugarcane should be split, filled with the paste of *tribhaṇḍi* (white *trivṛt*), (wrapped by leaves of *kāśmarī*, etc.) tied all around by a thread, and then it should be cooked well in fire by this *puṭapāka* procedure.

Juice (of the paste) should be taken when it has cooled down by one suffering from *paittika* disorders.

16. TREATMENT OF THIRST, BURNING SENSATION AND PYREXIA

सिताजगन्धात्वक्क्षीरीविदारीत्रिवृतः समाः ॥
लिह्यान्मधुघृताभ्यां तु तृड्दाहज्वरशान्तये ॥ १६ ॥

Powder prepared from equal parts of sugar, *ajagandhā*, *tvakṣīrī*, *vidāri* and *trivṛt* should be licked along with honey and *ghṛta* for the alleviation (symptomatic treatment) of thirst, burning sensation and fever.

17. A MILDER PURGATIVE

शर्कराक्षौद्रसंयुक्तं त्रिवृच्चूर्णविचूर्णितम् ॥
रेचनं सुकुमाराणां त्वक्पत्रमरिचांशकम् ॥ १७ ॥

Powder of *trivṛt* mixed with sugar and honey along with a (fourth) part of *tvak*, *patra* and *marica* is a purgative for people with delicate constitution.

18. A LICKABLE PURGATIVE RECIPE

पचेल्लेहं सिताक्षौद्रपलार्धकुडवान्वितम् ॥
त्रिवृच्चूर्णयुतं शीतं पित्तघ्नं तद्विरेचनम् ॥ १८ ॥

A lickable recipe should be prepared by cooking one *pala* of sugar, half a *kuḍava* of honey, along with *trivṛt*[1] powder; when cold this is a purgative for removing *paittika* disorders.

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[1] In one-fourth quantity of the whole lickable recipe (Dalhaṇa).

19. A GOOD PURGATIVE FOR KAPHAJA DISORDERS

त्रिवृच्छ्यामाक्षारशुण्ठीपिप्पलीर्मधुनाऽऽप्नुयात् ॥
सर्वश्लेष्मविकाराणां श्रेष्ठमेतद्विरेचनम् ॥ १९ ॥

Powder of *trivṛt*, *śyāmā* (*vṛddhadāraka*), *kṣāra* (*yavakṣāra*), *śuṇṭhī* and *pippali* should be licked with honey. This is a very good purgative for all types of diseases caused by *kapha*.

20, 21. PURGATIVE FOR THE DELICATE PERSONS OR THOSE SUFFERING FROM KAPHAJA DISORDERS

बीजाढ्यपथ्याकाश्मर्यधात्रीदाडिमकोलजान् ॥
तैलभृष्टान् रसानम्लफलैरावाप्य साधयेत् ॥ २० ॥
घनीभूतं त्रिसौगन्ध्यत्रिवृत्क्षौद्रसमन्वितम् ॥
लेह्यमेतत्कफप्रायैः सुकुमारैर्विरेचनम् ॥ २१ ॥

Juices of fully mature *pathyā*, *kāśmarī*, *dhātrī*, *dāḍima*, and *kola* fruits should be fried with oil (castor oil) and processed with sour fruits. When its consistency has become thick it should be (flavoured by) *trisugandhi* (*tvak*, *elā* and *patra*) and mixed with *trivṛt* and honey, This lickable purgative should be taken by delicate persons and by those suffering from *kapha* disorders.

22. PURGATIVE RECIPE FOR CURING TRIDOṢAJA DISORDERS

नीलीतुल्यं त्वगेलं च तैस्त्रिवृत्ससितोपला ॥
चूर्णं संतर्पणं क्षौद्रफलाम्लं सन्निपातनुत् ॥ २२ ॥

One part of the powder of *nīlī* and one part of *tvak* and *elā* together, and an amount equal to all these of the powder of *trivṛt* and sugar along with honey and sour fruit (juice) is a pleasant recipe for curing the disorders caused by a combination of all the *doṣas*.

23. PURGATIVE BALLS FOR TRIDOṢAJA DISORDERS

त्रिवृच्छ्यामासिताकृष्णात्रिफलामाक्षिकैः समैः ॥
मोदकाः सन्निपातोर्ध्वरक्तपित्तज्वरापहाः ॥ २३ ॥

Balls should be prepared from equal parts of the (powders) of *trivṛt*, *śyāmā*, sugar (*sitā*), *kṛṣṇā* and *triphalā* and of honey;

these are curative for disorders caused by a combination of all the *doṣas*, haemorrhagic disorders from upper parts of the body and fevers.

24-26/1. A HARMLESS PURGATIVE FOR KAPHAJA AND VĀTIKA TUMOURS

त्रिवृद्भागास्त्रयः प्रोक्तास्त्रिफला तत्समा तथा ॥
क्षारकृष्णाविडङ्गनि संचूर्ण्य मधुसर्पिषा ॥ २४ ॥
लिह्याद्गुडेन गुटिकाः कृत्वा वाऽप्यथ भक्षयेत् ॥
कफवातकृतान् गुल्मान् प्लीहोदरहलीमकान् ॥ २५ ॥
हन्त्यन्यानपि चाप्येतन्निरपायं विरेचनम् ॥

Three parts of *trivṛt* and an equal amount of *triphalā* and one part each of *kṣāra*, *kṛṣṇā* and *viḍaṅga*; all these should be powdered and licked with honey and *ghṛta* or pills should be taken prepared with *guḍa*. This cures abominal swellings caused by *kapha* and *vāta*, splemomegaly, *halīmaka*[1] and also other similar diseases, This is a harmless purgative.

26/2, 27. A PURGATIVE FOR DEHYDRATED PATIENTS

चूर्णं श्यामा त्रिवृन्नीली कट्वी मुस्ता दुरालभा ॥ २६ ॥
चव्येन्द्रबीजं त्रिफला सर्पिर्मांसरसाम्बुभिः ॥
पीतं विरेचनं तद्धि रूक्षाणामपि शस्यते ॥ २७ ॥

Powder of *śyāmā*, *trivṛt*, *nīlī*, *kaṭvī*, *mustā*, *durālabhā*, *cavya*, *indrabīja* and *triphalā* should be taken for purgation with *ghṛta*, meat juice and water. This is also useful for patients with dehydration.

28-30. MEDICATED PURGATIVE ĀSAVA (SPIRIT)

वैरेचनिकनिःक्वाथभागाः शीतास्त्रयो मताः ॥
द्वौ फाणितस्य तच्चापि पुनरग्नावधिश्रयेत् ॥ २८ ॥
तत् साधुसिद्धं विज्ञाय शीतं कृत्वा निधापयेत् ॥
कलसे कृतसंस्कारे विभज्यतूं हिमाहिमौ ॥ २९ ॥
मासादूर्ध्वं जातरसं मधुगन्धं वरासवम् ॥
पिबेदसावेव विधिः क्षारमूत्रासवेष्वपि ॥ ३० ॥

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[1] ? Chlorosis.

Three parts of a cold decoction of the purgative drug (e. g. *trivṛt*) should be boiled again after mixing with two parts of treacle *(phāṇita)*. It should be cooled when it has attained a proper consistency (half of the original) and kept (for fermentation) in pots which have been processed[1] (for a period) according to cold or hot season[2]. This *āsava* (medicated spirit) should be drunk after a month when it develops proper taste and sweet (honey like) odour. The same is the process for the preparation of spirits from *kṣāra*, urine and the like.

31-34. SURĀ RECIPE (PURGATIVE AND EMETIC)

वैरेचनिकमूलानां क्वाथे माषान् सुभावितान् ।।
सुधौतास्तत्कषायेण शालीनां चापि तण्डुलान् ।। ३१ ।।

अवक्षुद्यैकतः पिण्डान् कृत्वा शुष्कान् सुचूर्णितान् ।।
शालितण्डुलचूर्णं च तत्कषायोष्मसाधितम् ।। ३२ ।।

तस्य पिष्टस्य भागांस्त्रीन् किण्वभागविमिश्रितान् ।।
मण्डोदकार्थं क्वाथं च दद्यात्तत्सर्वमेकतः ।। ३३ ।।

निदध्यात्कलसे तां तु सुरां कातरसां पिबेत् ।।
एष एव सुराकल्पो वमनेष्वपि कीर्तितः ।। ३४ ।।

Māṣa soaked well in the decoctions of purgative roots (e.g. *trivṛt*), and *śāli* rice well washed by the same decoction should be nicely pounded together, made into balls, dried and then powdered well. Then the powder of *śāli* rice steamed in the decoctions of the same (purgatives) should be taken. Three parts of the above powder should be mixed together with one part of fermentation enzyme and then decoctions (of the purgatives) should be added to make it a liquid medium. All these should

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1. Fermentation pots should be prepared thus—first they should be washed and dried, then a paste of *pippali* and honey should be applied and finally fumigated by *aguru* fumes.
2. In cold season the pots should be kept for a month in a heaf of paddy and for fifteen days in hot season.

be kept together in a pot and administered when it develops the proper taste of *surā*.

The same method is applicable for the preparation of *surā* for emetic purposes (from emetic drugs),

35-40/1. PREPARATION OF SAUVĪRAKA (ACIDIC FERMENTATION)

मूलानि त्रिवृदादीनां प्रथमस्य गणस्य च ॥
महतः पञ्चमूलस्य मूर्वाशार्ङ्गष्टयोरपि ॥ ३५ ॥
सुधां हैमवतीं चैव त्रिफलातिविषे वचाम् ॥
संहृत्यैतानि भागौ द्वौ कारयेदेकमेतयोः ॥ ३६ ॥
कुर्यान्निःक्वाथमेकस्मिन्नेकस्मिश्चूर्णमेव तु ॥
क्षुण्णांस्तस्मिंस्तु निःक्वाथे भावयेद्बहुशो यवान् ॥ ३७ ॥
शुष्काणां मृदुभृष्टानां तेषां भागास्त्रयो मताः ॥
चतुर्थं भागमावाप्य चूर्णानामत्र कीर्तितम् ॥ ३८ ॥
प्रक्षिप्य कलसे सम्यक् ततस्तं तदनन्तरम् ॥
तेषामेव कषायेण शीतलेन सुयोजितम् ॥ ३९ ॥
पूर्ववत् सन्निदध्यात्तु ज्ञेयं सौवीरकं हि तत् ॥

Roots of *trivṛt* group of drugs[1], roots of the first group[2], the five big root group of drugs (*mahatpañcamūla*) *mūrvā*, *śārṅgaṣṭa*, *sudhā*, *haimavatī*, *triphalā*, *ativiṣā* and *vacā*: all these should be collected and divided into two equal portions. One of them should be made into a decoction and the other into a powder. Pounded barley should be soaked many times in the above decoction and then dried and gently fried.

Three parts of this (fried barley) should be mixed with one part of the powdered (portion of the purgative drugs mentioned above) and then all these should be put well in a pot and cold decoction of the same (purgatives) should be added and subjected to fermentation as before. This liquor is called *sauvīraka*.

40/2-45. PREPARATION OF TUṢĀMBU AND SAUVĪRAKA PURGATIVES

पूर्वोक्तं वर्गमाहृत्य द्विधा कृत्वैकमेतयोः ॥ ४० ॥

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[1] S. S, I. 39.

[2] *Vidārigandhādi.*

भागं संक्षुद्य संसृज्य यवैः स्थाल्यामधिश्रयेत् ॥
अजश्रृङ्ग्याः कषायेण तमभ्यासिच्य साधयेत् ॥ ४१ ॥
सुसिद्धांश्चावतार्यैतानौषधिभ्यो विवेचयेत् ॥
विमृद्य सतुषान् सम्यक् ततस्तान् पूर्ववन्मितान् ॥ ४२ ॥
पूर्वोक्तौषधभागस्य चूर्णं दत्त्वा तु पूर्ववत् ॥
तेनैव सह यूषेण कलसे पूर्ववत् क्षिपेत् ॥ ४३ ॥
ज्ञात्वा जातरसं चापि तत्तुषोदकमादिशेत् ॥
तुषाम्बुसौवीरकयोर्विधिरेष प्रकीर्तितः ॥ ४४ ॥
षड्रात्रात् सप्तरात्राद्वा ते च पेये प्रकीर्तिते ॥
वैरेचनेषु सर्वेषु त्रिवृन्मूलविधिः स्मृतः ॥ ४५ ॥

All the drugs mentioned for the preparation of the preceding recipe (S. S. I. 44. 35–39) should be collected and divided into two equal portions. One portion should be pounded and after mixing with barley, should be processed with the decoction of *ajaśṛṅgī* in a dish; when processed well, the barley should be separated from the drugs. This barley with husk should be pounded properly and (three parts of) this should be mixed with one part of the second portion of the drugs mentioned above. These should be put in a pot along with the decoctions of the same (in which the barley was processed) as before; and when proper taste is known to have developed in that, the same is called *tuṣodaka*. This is the procedure described for the preparation of *tuṣāmbu* and *sauvīraka*. These become potable after six or seven nights only. The method as described for *trivṛt* root is applicable for all other purgatives.

46-47/1. PUṬAPĀKA PURGATIVES FOR KAPHAJA AND PAITTIKA DISORDERS

दन्तीद्रवन्त्योर्मूलानि विशेषान्मृत्कुशान्तरे ॥
पिप्पलीक्षौद्रयुक्तानि स्विन्नान्युद्धृत्य शोषयेत् ॥ ४६ ॥
ततस्त्रिवृद्विधानेन योजयेच्छ्लेष्मपित्तयोः ॥

Roots of *dantī* and *dravantī* along with *pippalī* and honey should be heated after wrapping them in clay and *kuśa* grass, taken out and then dried : the procedure of *trivṛt*[1] should be utilised in making use of it in *kaphaja* and *pittaja* diseases.

47/2-49/1. OIL AND GHṚTA PURGATIVE RECIPES

तयोः कल्ककषायाभ्यां चक्रतैलं विपाचयेत् ।। ४७ ।।
सर्पिश्च पक्वं वीसर्पकक्षादाहालजीर्जयेत् ।।
मेहगुल्मानिलश्लेष्मविबन्धांस्तैलमेव च ।। ४८ ।।
चतुःस्नेहं शकृच्छुक्रवातसंरोधजा रुजः ।।

The (sesame) oil expressed from the wheel[2] (mill) should be processed with the paste and the decoction of the above both (*dantī* and *dravantī*)[3]. *Ghṛta* should also be thus cooked which cures spreading cellulitis, shingles, burning sensation and *alajī*[4]; and the oil cures urinary discharges, tumours and constipation due to *vāta* and *kapha*.

Thus the four *snehas*[5] (prepared from the *dantī* and *dravantī*) cure the diseases caused by the obstruction of faeces, semen and flatus.

49/2-51. PURGATIVE POWDER RECIPE FOR PITTA AND KAPHA DISORDERS

दन्तीद्रवन्तीमरिचकनकाह्वयवासकैः ।। ४९ ।।
विश्वभेषजमृद्वीकाचित्रकैर्मूत्रभावितम् ।।
सप्ताहं सर्पिषा चूर्णं योज्यमेतद्विरेचनम् ।। ५० ।।
जीर्णे संतर्पणं क्षौद्रं पित्तश्लेष्मरुजापहम् ।।
अजीर्णपार्श्वरुक्पाण्डुप्लीहोदरनिबर्हणम् ।। ५१ ।।

Powder of *dantī*, *dravantī*, *marica*, *kanakāhva*, *yavāsaka*, *viśvabheṣaja*, *mṛdvīka* and *citraka* soaked in (cow's) urine for a week should be administered along with *ghṛta* as a purgative.

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[1] S. S. I. 44.6. loc. cit.

[2] Because the sesame seeds are not required to be fried prior to expression of oil-Dalhaṇa.

[3] According to the general method of preparation of oils.

[4] *Prameha piḍakā*, *śūka doṣa* and *netra sandhigata roga*,

[5] *Ghṛta*, oil, fat, and bone-marrow.

After the digestion (of drugs) nutritive food (flour of fried rice, *lājā saktu*) along with honey (should be administered). This cures the diseases caused by *pitta* and *kapha*, indigestion, pain in the flanks, anaemia and splenomegaly.

52-54/1. PURGATIVE BALLS FOR VITIATED DOṢAS

गुडस्याष्टपले पथ्या विंशतिः स्युः पलं पलम् ॥
दन्तीचित्रकयोः कर्षौ पिप्पलीत्रिवृतोर्दश ॥ ५२ ॥
कृत्वैतान्मोदकानेकं दशमे दशमेऽहनि ॥
ततः खादेदुष्णतोयसेवी निर्यन्त्रणास्त्विमे ॥ ५३ ॥
दोषघ्ना ग्रहणीपाण्डुरोगार्शःकुष्ठनाशनाः ॥

Ten balls should be prepared from eight *palas* of *guḍa* (treacle), twenty of *pathyā* (fruits), one *pala* each of *dantī* (root powder) and *citraka* (root powder) and one *karṣa* each of *pippalī* and *trivṛt*. (Out of these) one ball should be eaten on every tenth day followed by drinking of tepid hot water. These (balls) are not to be followed by any restrictions in the diet or daily regimen. They remove (vitiated) *doṣas*. These also cure sprue (*grahaṇī*), anaemias, piles and skin diseases.

54/2-59. TRIVṚT AṢṬAKA RECIPE

व्योषं त्रिजातकं मुस्ता विडङ्गामलके तथा ॥ ५४ ॥
नवैतानि समांशानि त्रिवृदष्टगुणानि वै ॥
श्लक्ष्णचूर्णीकृतानीह दन्तीभागद्वयं तथा ॥ ५५ ॥
(सर्वाणि चूर्णितानीह गालितानि विमिश्रयेत् ॥)
षड्भिश्च शर्कराभागैरीषत्सैन्धवमाक्षिकैः ॥ ५६ ॥
पिण्डितं भक्षयित्वा तु ततः शीताम्बु पाययेत् ॥
वस्तिरुक्तृड्ज्वरच्छर्दिशोषपाण्डुभ्रमापहम् ॥ ५७ ॥
निर्यन्त्रणमिदं सर्वविषघ्नं तु विरेचनम् ॥
त्रिवृदष्टकसंज्ञोऽयं प्रशस्तः पित्तरोगिणाम् ॥ ५८ ॥
भक्ष्यः क्षीरानुपानो वा पित्तश्लेष्मातुरैर्नरैः ॥
भक्ष्यरूपसधर्मत्वादाढ्येष्वेव विधीयते ॥ ५९ ॥

Equal parts of each of the following nine drugs—*vyoṣa* (*śuṇṭhī*, *marica* and *pippalī*), *trijātaka* (*tvak*, *elā* and *patra*), *mustā*, *viḍaṅga* and *āmalaka*, eight parts of *trivṛt* and two parts of *dantī* should be powdered, strained, and then mixed with six parts of sugar and a little of rock salt and honey. Balls prepared out of these should be administered followed by drinking of cold water. This cures pain of the urinary bladder origin, thirst, fever, vomiting, consumption, anaemia and giddiness. There are no restrictions (in the diet and regimen) while using this purgative, which is an antidote to all poisons. This recipe called *trivṛt aṣṭaka* is very useful for patients suffering from *paittika* diseases. Persons suffering from *pitta* and *kapha* disorders should eat these balls followed by drinking of milk. This recipe is suitable for the rich also because of its similarity to the (delicious) eatables.

(B). THE BARK PURGATIVES (60, 61)

60, 61. TILVAKA PURGATIVE

तिल्वकस्य त्वचं बाह्यामन्तर्वल्कविवर्जिताम् ॥
चूर्णयित्वा तु द्वौ भागौ तत्कषायेण गालयेत् ॥ ६० ॥
तृतीयं भावितं तेन भागं शुष्कं तु भावितम् ॥
दशमूलीकषायेण त्रिवृद्वत्संप्रयोजयेत् ॥ ६१ ॥

Dried external bark of *tilvaka*, excluding its inner portion should be powdered; two-thirds of it should be percolated (according to the method of preparing alkalies)[1] by its own decoction. The third part should be soaked[2] (in the percolated liquid), dried and again soaked in the decoction of *daśamūla* (ten root group of drugs). This should be used like *trivṛt*.

(C) THE FRUIT PURGATIVES (62-77)

62, 63.

विधानं त्वक्षु निर्दिष्टं फलानामथ वक्ष्यते ॥
हरीतक्याः फलं त्वस्थिविमुक्तं दोषवर्जितम् ॥ ६२ ॥
योज्यं त्रिवृद्विधानेन सर्वव्याधिनिबर्हणम् ॥
रसायनं परं मेध्यं दुष्टान्तर्व्रणशोधनम् ॥ ६३ ॥

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[1] S. S. I. 11.

[2] *Bhāvanā* denotes a process in which a powder is repeatedly triturated while adding a small quantity of some liquid at a time until it dries each time.

Uptil now processes for (purgative drugs) from the bark have been described; now those for the fruits would be dealt with. Undefective fruits of *harītakī* with their seeds removed should be used by the same process as for *trivṛt*. This cures all types of diseases, is a good *rasāyana* (restorative), is a brain tonic, and heals the septic and internal ulcers.

64.

हरीतकी विडङ्गानि सैन्धवं नागरं त्रिवृत् ॥
मरिचानि च तत्सर्वं गोमूत्रेण विरेचनम् ॥ ६४ ॥

Harītakī, *viḍaṅga*, rock salt, *nāgara*, *trivṛt* and *marica* : all these (mixed and powdered) when taken with cow's urine make a purgative.

65.

हरीतकी भद्रदारु कुष्ठं पूगफलं तथा ॥
सैन्धवं शृङ्गवेरं च गोमूत्रेण विरेचनम् ॥ ६५ ॥

Harītakī, *bhadradāru*, *kuṣṭha*, *pūga* fruit, rock salt, and *śṛṅgavera*, (all these mixed and powdered) when taken with cow's urine make a purgative.

66.

नीलिनीफलचूर्णं तु नागराभययोस्तथा ॥
लिह्याद्गुडेन सलिलं पश्चादुष्णं पिबेन्नरः ॥ ६६ ॥

The powders of the fruits of *nīlinī*, *nāgara* and *abhayā* should be licked along with *guḍa* (treacle); thereafter, the person should drink hot water.

67.

पिप्पल्यादिकषायेण पिबेत्पिष्टां हरीतकीम् ॥
सैन्धवोपहितां सद्य एष योगो विरेचयेत् ॥ ६७ ॥

Paste of *harītakī* mixed with rock salt should be drunk along with the decoctions of *pippalī* group of drugs; this recipe would cause purgation in a very short time.

68, 69.

हरीतकी भक्ष्यमाणा नागरेण गुडेन वा ॥
सैन्धवोपहिता वाऽपि सातत्येनाग्निदीपनी ॥ ६८ ॥
वातानुलोमनी वृष्या चेन्द्रियाणां प्रसादनी ॥
संतर्पणकृतान् रोगान् प्रायो हन्ति हरीतकी ॥ ६९ ॥

Harītakī taken along with *nāgara*, *guḍa* or rock salt is always an appetiser, helps in the expulsion of flatus, is an aphrodisiac, and proves to be a stimulant to the senses. *Harītakī* also usually cures diseases caused by overeating.

70-77.

शीतमामलकं रूक्षं पित्तमेदःकफापहम् ॥
विभीतकमनुष्णं तु कफपित्तनिबर्हणम् ॥ ७० ॥
त्रीण्यप्यम्लकषायाणि सतिक्तमधुराणि च ॥
त्रिफला सर्वरोगघ्नी त्रिभागघृतमूर्च्छिता ॥ ७१ ॥
वयसः स्थापनं चापि कुर्यात् संततसेविता ॥
हरीतकीविधानेन फलान्येवं प्रयोजयेत् ॥ ७२ ॥
विरेचनानि सर्वाणि विशेषाच्चतुरङ्गुलात् ॥
फलं काले समुद्धृत्य सिकतायां निधापयेत् ॥ ७३ ॥
सप्ताहमातपे शुष्कमतो मज्ज़ानमुद्धरेत् ॥
तैलं ग्राह्यं जले पक्त्वा तिलवद्वा प्रपीड्य च ॥ ७४ ॥
तस्योपयोगो बालानां यावद्वर्षाणि द्वादश ॥
लिह्यादेरण्डतैलेन कुष्टत्रिकटुकान्वितम् ॥ ७५ ॥
सुखोदकं चानुपिबेदेष योगो विरेचयेत् ॥
एरण्डतैलं त्रिफलाक्वाथेन त्रिगुणेन तु ॥ ७६ ॥
युक्तं पीतं तथा क्षीररसाभ्यां तु विरेचयेत् ॥
बालवृद्धक्षतक्षीणसुकुमारेषु योजितम् ॥ ७७ ॥

Āmalaka is cold, dry and a curative for *pitta*, *medas* and *kapha*. *Bibhītaka* is slightly hot and is a curative for *kapha* and *pitta*. These three (*triphalā*) are also sour, astringent, bitter and sweet (in taste). *Triphalā* is a curative for all types of diseases when regularly taken with *ghṛta* in one-third quantity of the above (*triphalā*) and it would also increase longevity. All the purgative fruits should be used by the process mentioned for *harītakī*.

The fruit of *caturaṅgula* should specially be collected at an appropriate stage, kept in the sand for a week and then dried in the sun. After that their pulp should be taken out and an oil extracted by boiling in water or by expressing as for sesame seeds; that is to be used for children upto twelve years of age. This recipe causes purgation if licked with castor oil along with *kuṣṭha* and *trikaṭu* followed by drinking of tepid water. Castor oil if taken with the decoction of *triphalā*, in a quantity three times of the oil or with milk or with meat juices would produce purgation in the young, the old, consumptive patients with pulmonary lesions and in the delicate.

(D). THE LATEX PURGATIVES (78-86/1)

78/1.

फलानां विधिरुद्दिष्टः क्षीराणां शृणु सुश्रुत ! ॥

My dear *Suśruta* ! Thus the methods (of purgation) by fruits have been described. Now please listen to those of the latex (purgatives).

78/2-80/1.

विरेचनानां तीक्ष्णानां पयः सौधं परं मतम् ॥ ७८ ॥
अज्ञप्रयुक्तं तद्धन्ति विषवत् कर्मविभ्रमात् ॥
विजानता प्रयुक्तं तु महान्तमपि संचयम् ॥ ७९ ॥
भिनत्त्याश्वेव दोषाणां रोगान् हन्ति च दुस्तरान् ॥

Amongst the drastic purgatives, latex of *sudhā* is the best one. If used by a quack, it kills (the patient) like a poison due to ignorance regarding its mode of action.

But when used by an expert it expels even the most severe accumulation (vitiation) of *doṣas* very soon and cures difficult diseases,

80/2,81.

महत्याः पञ्चमूल्यास्तु बृहत्योश्चैकशः पृथक् ॥ ८० ॥
कषायैः समभागं तु तदङ्गारेषु शोषितम् ॥
अम्लादिभिः पूर्ववत्तु प्रयोज्यं कोलसंमितम् ॥ ८१ ॥

Decoctions of each of the group of five big roots (*mahatpañcamūla*) and of the two *bṛhatīs* should be prepared separately and mixed with *snuhī* latex in a quantity as much as of one of the decoctions and then evaporated on burning charcoals (slow drying). This should be administered in a *kola* measure along with acidic liquors as described earlier (as for *trivṛt*).

82–84/1.

महावृक्षपयः पीतैर्यवागूस्तण्डुलैः कृता ॥
पीता विरेचयत्याशु गुडेनोत्कारिका कृता ॥ ८२ ॥
लेहो वा साधितः सम्यक् स्नुहीक्षीरपयोघृतैः ॥
भावितास्तु स्नुहीक्षीरे पिप्पल्यो लवणान्विताः ॥ ८३ ॥
चूर्णं काम्पिल्लकं वाऽपि तत्पीतं गुटकीकृतम् ॥

Gruel prepared from rice pre-soaked in the latex of *mahāvṛkṣa* (*snuhī*) when drunk causes purgation immediately. (Similarly each of the following preparations cause purgation immediately). Thick gruel prepared with *guḍa*; well prepared lickable recipe of latex of *snuhī* with milk and *ghṛta*; *pippalī* with rock salt pre-soaked in the latex of *snuhī*; and the pills prepared from *kampillaka* powder pre-soaked in it (latex of *snuhī*).

84/2–86/1.

सप्तला शङ्खिनी दन्ती त्रिवृदारग्वधं गवाम् ॥ ८४ ॥
मूत्रेणाप्लाव्य सप्ताहं स्नुहीक्षीरे ततः परम् ॥
कीर्णं तेनैव चूर्णेन माल्यं वसनमेव च ॥ ८५ ॥
आघ्रायावृत्य वा सम्यङ्मृदुकोष्ठो विरिच्यते ॥

Saptalā, *śaṁkhinī*, *dantī*, *trivṛt* and *āragvadha* should be soaked in urine for a week and thereafter in the latex of *snuhī* (and made into a powder). The person having a mild[1] bowel would get motions if he smells a flower or puts on clothes well sprinkled over by the above powder.

86/2, 86/3. PURGATIVES TO BE USED JUDICIOULY

क्षीरत्वक्फलमूलानां विधानैः परिकीर्तितैः ॥
अवेक्ष्य सम्यग्रोगादीन् यथावदुपयोजयेत् ॥ ८६ ॥

The procedures described for latex, bark, fruit and root should be used appropriately after proper consideration of the disease, etc.

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[1] *Mṛdu* = mild: *mṛdukoṣtha* or mild bowel is one which is very sensitive to evacuatory drugs. Even mild laxatives may act like purgatives : (cf. *sādhāraṇa* as moderate, and *krūra* as strong).

87–89. AN ALROUND GOOD PURGATIVE

त्रिवृच्छाणमितास्तिस्त्रस्तिस्रश्च त्रिफलात्वचः ॥
विडङ्गपिप्पलीक्षारशाणास्तिस्र श्च चूर्णिताः ॥ ८७ ॥
लिह्यात् सर्पिर्मधुभ्यां च मोदकं वा गुडेन वा ॥
भक्षयेन्निष्परीहारमेतच्छे्ष्ठं विरेचनम् ॥ ८८ ॥
गुल्मं प्लीहोदरं कासं हलीमकमरोचकम् ॥
कफवातकृतांश्चान्यान् व्याधीनेतान्व्यपोहति ॥ ८९ ॥

Three *śāṇas* (in quantity) of *trivṛt* and of the bark of *triphalā* and also *viḍaṅga*, *pippalī* and *kṣāra* (*yavakṣāra*) in three *śāṇas* quantity powdered together should be licked with *ghṛta* and honey or should be eaten in the form of balls prepared with *guḍa*. This is a good purgative and has no restrictions in the diet or regimen. This cures *gulma*, splenomegaly, cough, chlorosis, distaste (for food) and other diseases caused by *kapha* and *vāta*.

90, 91. THE VARIOUS PURGATIVE PREPARATIONS

घृतेषु तैलेषु पयःसु चापि मद्येषु मूत्रेषु तथा रसेषु ॥
भक्ष्याभलेह्येषु च तेषु तेषु विरेचनान्यग्रमतिर्विदध्यात् ॥ ९० ॥
क्षीरंरसः कल्कमथो कषायः शृतश्च शीतश्च तथैव चूर्णम् ॥
कल्पाः षडेते खलु भेषजानां यथोत्तरं ते लघवः प्रदिष्टाः ॥ ९१ ॥

The wise should use purgatives in any of the forms with *ghṛtas*, oils, milk, wines, urines, juices, eatables, food or lickables as needed. Latex, juice, paste, decoction, cold infusion (drug soaked in water overnight) and powder : these are the six preparations of drugs and each subsequent one is weaker than the preceding one.

इति सुश्रुतसंहितायां सूत्रस्थाने विरेचनद्रव्यविकल्पविज्ञानीयो
नाम चतुश्चत्वारिंशोऽध्यायः ॥

Thus ends the forty-fourth chapter entitled 'A Study of the Different Preparations of Purgative Drugs' of *Sūtra-sthāna* of *Suśruta Saṁhitā*.

●

S, S. I. 44.

SUGGESTED RESEARCH PROBLEMS

1. Historical and comparative studies on the classification and use of purgatives as mentioned in this chapter should be done.

2. Clinical and experimental studies on the purgatives and their modern usage could be carried out.

3. This chapter should be of interest to the biochemists and pharmacists.

* * *

सूत्रस्थानम्

पञ्चचत्वारिंशत्तमोऽध्यायः

द्रवद्रव्यविधिरध्यायः

Chapter on the Types of Liquid Substances and their Properties

CHAPTER FORTY-FIVE
SŪTRA-STHĀNA

S. S. I. 45.

SUMMARY

The following ten liquid substances have been considered from the medicinal point of view :

(i) Types, sources, seasonal variations, defects, purification, storage, the good and bad types and many other aspects of water (3–46);

(ii) Milk, its sources, qualities, indications of use, properties and boiled versus unboiled milk and its bad qualities, etc.(47-64);

(iii) Yoghurt, its properties, effects on the *doṣas*, its different sources and actions of each type, seasonal effects and effects of taking yoghurt water, etc. (65–83);

(iv) Buttermilk, its tastes and effects, preparations, indications and contraindications, effects on the *doṣas*, inspissated buttermilk and its other by-products, etc. including butter, (84-95);

(v) *Ghṛta*, its properties and effects, various sources and fresh *ghṛta*, versus old and very old *ghṛtas*, etc. (96–111);

(vi) Oil, its effects and properties, uses, castor and many other types of oil, sesamum oil as the best vegetable oil, and animal fat (112–131);

(vii) Honey, its genral properties and effects, the eight types and their specific properties, fresh versus old preparations, its incompatibilities and honey as the best synergistic agent. (132–147);

(viii) Sugarcanes, their general properties and effects, different types and specific properties of each, chewed versus machine extracted juice, and its various modified preparations such as *phāṇita* (treacle), *guḍa*, sugar, etc, (148–169);

(ix) Wines, their general properties and effects, grape wine, date palm and many other types of wines, fresh versus old wine, *ariṣṭa*, *āsava* and *sīdhu* preparations, defects in the wines, effects of wines on the *doṣas*, the ideal wine and the intoxicating effects of wine, vinegar, *tuṣāmbu*, *sauvīraka* and sour gruel, etc. (170–216); and

(x) Urines of various animals, especially cow's urine (217–228).

पञ्चचत्वारिंशत्तमोध्यायः

Chapter Forty-five

1. THE LIQUID SUBSTANCES

अथातो द्रवद्रव्यविधिमध्यायं व्याख्यास्यामः ॥ १ ॥

Now we would expound the chapter entitled 'The Types of Liquid Substances and Their Properties'.

2. यथोवाच भगवान् धन्वन्तरिः ॥ २ ॥

As it was described by Lord Dhanvantari.

3-46. I. THE WATER GROUP

3. QUALITIES OF RAIN WATER

पानीयमान्तरीक्षमनिर्देश्यरसममृतं जीवनं तर्पणं धारणमाश्वासजननं श्रमक्लमपिपासामदमूर्च्छातन्द्रानिद्रादाहप्रशमनमेकान्ततः पथ्यतमं च ॥ ३ ॥

Water from the sky is tasteless, is like nectar, is vital for life, satiating, maintains the body, is invigorating and allays tiredness, lethargy, thirst, intoxication, fainting, drowsiness, sleep and burning sensation and is always highly beneficial.

4. LOCATIONS OF WATER

तदेवावनिपतितमन्यतमं रसमुपलभते स्थानविशेषान्नदीनदसरस्तडागवापीकूपचुण्टीप्रस्रवणोद्भिदविकिरकेदारपल्वलादिषु स्थानेष्ववस्थितमिति ॥ ४ ॥

The same (rain water) having fallen on the earth derives any one of the tastes according to the special locations such as a river, a large river, a natural lake, an artificial lake, a tank, a well, a well without masonic work, a fall, a spring, a sand pit, a fallow land and a marshy place.

5, 6. TASTE OF WATER ACCORDING TO PAÑCA-MAHĀBHŪTAS

तत्र, 'लोहितकपिलपाण्डुनीलपीतशुक्लेष्ववनिप्रदेषु मधुराम्ललवणकटुतिक्तकषायाणि यथासङ्ख्यमुदकानि संभवन्ति' इत्येके भाषन्ते ॥ ५ ॥

तत्तु न सम्यक्; पृथिव्यादीनामन्योन्यानुप्रवेशकृतः सलिलरसो भवत्युत्कर्षापकर्षेण। तत्र, स्वलक्षणभूयिष्ठायां भूमावम्लं लवणं च; अम्बुगुणभूयिष्ठायां मधुरं; तेजोगुणभूयिष्ठायां कटुकं तिक्तं च; वायुगुणभूयिष्ठायां कषायम्; आकाशगुणभूयिष्ठायामव्यक्तरसम्, अव्यक्तं ह्याकाशमित्यतः; तत् प्रधानमव्यक्तरसत्वात्, तत्पेयमान्तरीक्षालाभे ॥ ६ ॥

Some authorities say that the water assumes sweet, sour, saltish, acrid, bitter or astringent taste according as the soil is red, brown, pale white, blue, yellow or white respectively.

But that is not correct. The taste of water varies according as one or more of the five *pañcamahābhūtas* such as the earth, etc. which intermingle with one another to produce it, happen to be in excess or in less quantity.

The taste of the water is sour and saltish in the earth with predominance of its own *bhūta* (*pṛthvī*); sweet in the earth with predominance of water *mahābhūta*; acrid and bitter in the earth with predominance of fire *mahābhūta*; and astringent in the earth with predominance of *vāyu mahābhūta*; and it has unmanifested taste in the earth with predominance of ether *mahābhūta* as the ether itself is unmanifest; the same (water from earth with predominance of ether *mahābhūta*) is the best because of its unmanifested taste. That same (the last) is potable in the absence of rainwater.

7. WATER FROM THE SKIES

तत्रान्तरीक्षं चतुर्विधम्। तद्यथा—धारं, कारं, तौषारं, हैममिति। तेषां धारं प्रधानं, लघुत्वात्; तत् पुनर्द्विविधं—गाङ्गं, सामुद्रं चेति। तत्र गाङ्गमाश्वयुजे मासि प्रायशो वर्षति। तयोर्द्वयोरपि परीक्षणं कुर्वीत–शाल्योदनपिण्डमकुथितमविदग्धं रजतभाजनोपहितं वर्षति देवे बहिष्कुर्वीत, स यदि मूहूर्तं स्थितस्तादृश एव भवति तदा गाङ्गं पततीत्यवगन्तव्यं; वर्णान्यत्वे सिक्थप्रक्लेदे च सामुद्रमिति विद्यात्, तन्नोपादेयम्। सामुद्रमप्याश्वयुजे मासि गृहीतं गाङ्गवद्भवति। गाङ्गं पुनः प्रधानं, तदुपाददीताश्वयुजे मासि। शुचिशुक्लविततपटैकदेशच्युतमथवा हर्म्यतलपरिभ्रष्टमन्यैर्वा शुचिभिर्भाजनैर्गृहीतं सौवर्णे राजते मृन्मये वा पात्रे निदध्यात्। तत् सर्वकालमुपयुञ्जीत, तस्यालाभे भौमम्। तच्चाकाशगुणबहुलम्। तत् पुनः सप्तविधम्। तद्यथा—कौपं, नादेयं, सारसं, ताडागं, प्रास्रवणम्, औद्भिदं, चौण्ट्यमिति ॥ ७ ॥

Water from the sky is of four types. They are : rain water, hail water, dew and snow water. Out of them rain water is the best because of its lightness. This again is of two types—*gāṅga* and *sāmudra*. The *gāṅga* water usually falls in the month of *āśvina* (last period of rains). These two (*gāṅga* and *sāmudra*) should however be further subjected to a test. A lump of cooked *śāli* rice, which is neither stale nor ill cooked, should be kept outside in a silver utensil while it rains; if it remains as such after a *muhūrta*[1] it should be understood that *gāṅga* water is raining. If the colour changes or soddening (of the cereals) appears *sāmudra* water should be known (to be raining); it is not worth using.

Even *sāmudra* water if collected in the *āśvina* month becomes like *gāṅga* water. Further, the *gāṅga* is the best (amongst the sky waters) and that should be collected in the month of *āśvin*.

Rain water collected from the end of a spreadout clean and white cloth or collected from the roof of a well built building as it falls from its terrace or collected in other clean vessels should be kept in gold, silver or earthen pots. That should be used at all times, and during its unavailability water from the earth and particularly that which has predominance of ether properties (should be used). They are again of seven types, such as water from a well, a river, a natural lake, an artificial lake, a spring, a fountain and an improperly built well.

8. SEASONS IN RELATION TO THE TYPE OF WATER TO BE USED

तत्र वर्षास्वान्तरिक्षमौद्भिदं वा सेवेत, महागुणत्वात्; शरदि सर्वं, प्रसन्नत्वात्; हेमन्ते सारसं ताडागं वा; वसन्ते कौपं प्रास्रवणं वा; ग्रीष्मेऽप्येवं; प्रावृषि चौण्ड्यमनभिवृष्टं सर्वं चेति ॥ ८ ॥

During the rainy season, rain water or spring water should be used because they possess good properties. In the *śarada* (autumn) season all (sources of water may be used) because they are all clear; in the *hemanta* season water from natural or artificial lakes (should be used); and in the spring season well water or that from the springs (should be used) and the same type (of water should be used) in summer also. In *prāvṛṣ* season water from improperly built well or any other water except rain water (should be used).

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[1] Forty-eight minutes.

9, 10. UNSUITABLE TYPES OF WATER

कीटमूत्रपुरीषाण्डशवकोथप्रदूषितम् ॥
तृणपर्णोत्करयुतं कलुषं विषसंयुतम् ॥ ९ ॥
योऽवगाहेत वर्षासु पिबेद्वाऽपि नवं जलम् ॥
स बाह्याभ्यन्तरान् रोगान् प्राप्नुयात् क्षिप्रमेव तु ॥ १० ॥

The person who 'takes bath in the rain water contaminated or putrified by insects, urine, faeces, eggs and dead bodies or water full of straw and leaves, unclean water or poisoned water or one who drinks water of early (rainy season) suffers soon-after from external and internal disorders.

11. DEFECTS OF WATER FROM EARTH

तत्र यत् पङ्कशैवलहठतृणपद्मपत्रप्रभृतिभिरवच्छन्नं रविशशिकिरणानिलैर्नाभिजुष्टं गन्धवर्णरसोपसृष्टं तद्व्यापन्नमिति विद्यात्। तस्य स्पर्शरूपरसगन्धवीर्यविपाकदोषाः षट् संभवन्ति। तत्र, खरता पैच्छिल्यमौष्ण्यं दन्तग्राहिता च स्पर्शदोषः; पङ्कसिकताशैवालबहुवर्णता रूपदोषः; व्यक्तरसता रसदोषः; अनिष्टगन्धता गन्धदोषः; यदुपयुक्तं तृष्णागौरवशूलकफप्रसेकानापादयति स वीर्यदोषः; यदुपयुक्तं चिराद्विपच्यते विष्टम्भयति वा स विपाकदोष इति। त एते आन्तरिक्षे न सन्ति ॥ ११ ॥

That water should be known to be contaminated which is covered by mud, *śaivala* (green moss), *haṭha* (*jala kumbhikā*- a floating plant), straw and lotus leaves, etc., or which is not exposed to the rays of the sun and the moon and to air, or which has developed an odour, colour or taste. The (contaminated) water is likely to develop six types of defects relating to touch, appearance, taste, odour, potency and final taste.

The defects of touch are hardness, sliminess, hotness and a peculiar sensation in the teeth due to (cold). The defects of appearance are varied colouration due to mud, sand and moss.

Defect of taste is the development of a taste. Defect of odour is the appearance of a disagreeable odour. The defect of potency (in the water) is that by the use of which thirst, heaviness, colic and expectoration of *kapha* are produced. The defect of the final taste after digestion in water is that by the use of which delayed digestion and gurgling result. These defects are not found in the water from the sky (rain water).

12.

PURIFICATION OF WATER

व्यापन्नस्य चाग्निक्वथनं सूर्यातपप्रतापनं तप्तायःपिण्डसिकतालोष्ट्राणां वा निर्वापणं प्रसादनं च कर्तव्यं, नागचम्पकोत्पलपाटलापुष्पप्रभृतिभिश्चाधिवासनमिति ॥ १२ ॥

The purification of contaminated water should be done by boiling it over fire, heating in the sun, dipping red hot lumps of iron, sand or earth in the water and also by flavouring it with the flowers of *nāga, campaka, utpala and pāṭalā*, etc.

13.

STORAGE OF GOOD WATER

सौवर्णे राजते ताम्रे कांस्ये मणिमयेऽपि वा ॥
पुष्पावतंसं भौमे वा सुगन्धि सलिलं पिबेत् ॥ १३ ॥

Water which has been kept in vessels of gold, silver, copper, bell metal, quartz or earth adorned with flowers and which has developed fragrance should be used for drinking.

14.

BAD WATER SHOULD BE DISCARDED

व्यापन्नं वर्जयेन्नित्यं तोयं यच्चाप्यनार्तवम् ॥
दोषसंजननं ह्येतन्नाददीताहितं तु तत् ॥ १४ ॥

The contaminated water should always be discarded and also that which is unsuitable for a particular season. It should not be taken as it aggravates the *doṣas* and is unwholesome.

15, 16.

RISKS OF USING BAD WATER

व्यापन्नमुदकं यस्तु पिबतीहाप्रसाधितम् ॥
श्वयथुं पाण्डुरोगं च त्वग्दोषमविपाकताम् ॥ १५ ॥
श्वासकासप्रतिश्यायशूलगुल्मादराणि च ॥
अन्यान्वा विषमान्रोगान्प्राप्नुयादचिरेण सः ॥ १६ ॥

One who drinks contaminated water without purification soon gets oedema, anaemia, skin diseases, indigestion, asthma, cough, corrhyza, colic, abdominal swellings and enlargements and also other serious diseases.

17. SEVEN CLEANSING AGENTS FOR WATER

तत्र सप्त कलुषस्य प्रसादनानि भवन्ति तद्यथा—कतकगोमेदकबिसग्रन्थिशैवालमूलवस्त्राणि मुक्तामणिश्चेति ॥ १७ ॥

There are seven cleansing agents for the contaminated (water). They are :—*kataka*, *gomedaka*, *bisagranthi*, *śaivālamūla*, clothes, pearl (*muktā*) and quartz (*maṇi*).

18. WATER-STANDS

पञ्च निक्षेपणानि भवन्ति । तद्यथा—फलकं, त्र्यष्टकं, मुञ्जवलयं, उदकमञ्चिका, शिक्यं चेति ॥ १८ ॥

There are five types of stands where water can be kept. They are : *phalaka* (wooden plank), tripod with octagonal top, ring of *muñja* grass, cane-ring structures for keeping water pots, and pendent bracket.

19. METHODS OF COOLING WATER

सप्त शीतीकरणानि भवन्ति; तद्यथा—प्रवातस्थापनम्, उदकप्रक्षेपणं, यष्टिकाभ्रामणं, व्यजनं, वस्त्रोद्धरणं, वालुकाप्रक्षेपणं, शिक्यावलम्बनं चेति ॥१९॥

There are seven methods of cooling (the water). They are : keeping the water in open air, sprinkling of water, stirring with a stick, fanning, straining through a cloth, putting in of sand and keeping it in a pendent bracket.

20. QUALITIES OF GOOD WATER

निर्गन्धमव्यक्तरसं तृष्णाघ्नं शुचि शीतलम् ॥
अच्छं लघु च हृद्यं च तोयं गुणवदुच्यते ॥ २० ॥

That water is considered to be of good quality which is odourless, tasteless, which quenches thirst, is pure, cool, transparent, light and pleasant.

21-23.

RIVER WATER

तत्र नद्यः पश्चिमाभिमुखाः, लघूदकत्वात्; पूर्वाभिमुखास्तु न प्रशस्यन्ते, गुरूदकत्वात्; दक्षिणाभिमुखा नातिदोषलाः, साधारणत्वात्। तत्र सह्यप्रभवाः कुष्ठं जनयन्ति, विन्ध्यप्रभवाः कुष्ठं पाण्डुरोगं च, मलयप्रभवाः कृमीन्, महेन्द्रप्रभवाः श्लीपदोदराणि, हिमवत्प्रभवा हृद्रोगश्वयथुशिरोरोगश्लीपदगलगण्डान्, प्राच्यावन्त्या अपरावन्त्याश्चार्शांस्युपजनयन्ति, पारियात्रप्रभवाः पथ्या बलारोग्यकर्यं इति ।। २१ ।।

नद्यः शीघ्रवहा लघ्व्यः प्रोक्ता याश्चामलोदकाः ।।
गुर्व्यः शैवालसंछन्नाः कलुषा मन्दगाश्च याः ।। २२ ।।

प्रायेण नद्यो मरुषु सतिक्ता लवणान्विताः ।।
लघ्व्यः समधुराश्चैव पौरुषेया बले हिताः ।। २३ ।।

Water from the rivers flowing westwards is beneficial because of its lightness. The rivers flowing eastwards are not commendable because of heaviness of their water. (The rivers) flowing southwards are not too bad because their water has moderate (not-extreme) qualities. Drinking of water from those (rivers) originating from *Sahya* mountain causes skin lesions; those originating from the *Vindhya* ranges produce skin lesions and anaemia; those originating from *Malaya* produce worm infestations; those originating from *Mahendra* produce elephantiasis and abdominal enlargements; those originating from the *Himalayas* produce cardiac disorders, oedema, headache, elephantiasis and goitre; those (rivers which flow) to the east from *Avanti* (region) or to the west from *Avanti* produce piles; (water from) rivers with their origin in *Pāriyātra* (region) are beneficial, and produce strength and health.

(Water from) those rivers which are fast flowing and are not muddy is said to be light; that from rivers which are full of moss, are muddy and slow flowing is said to be heavy.

Usually (water from) the desert rivers is bitter, saltish, light, sweet, aphrodisiac and healthy.

24–26. COLLECTION AND STORAGE OF RAIN WATER

तत्र सर्वेषामेव भौमानां ग्रहणं प्रत्यूषसि, तत्र ह्यमलत्वं शैत्यं चाधिकं भवति, स एव चापां परो गुण इति ॥ २४ ॥

दिवार्ककिरणैर्जुष्टं निशायामिन्दुरश्मिभिः ॥
अरूक्षमनभिष्यन्दि तत्तुल्यं गगनाम्बुना ॥ २५ ॥
गगनाम्बु त्रिदोषघ्नं गृहीतं यत् सुभाजने ॥
बल्यं रसायनं मेध्यं पात्रापेक्षि ततः परम् ॥ २६ ॥

All types of terrestrial (water) should be collected early in the morning as it then is clear and cool which are the (two) important qualities of water.

(The water) which is exposed to the sun-rays during the day and to the moon-shine in the night, which is not hard and which does not give rise to a feeling of heaviness in the body, is equivalent to water from the skies.

Sky (rain) water collected in good containers pacifies all the three vitiated *doṣas*, produces strength, is a restorative, a brain tonic, and varies in its properties according to the utensil in which it is contained.

27. CANDRAKĀNTA WATER

रक्षोघ्नं शीतलं ह्लादि ज्वरदाहविषापहम् ॥
चन्द्रकान्तोद्भवं वारि पित्तघ्नं विमलं स्मृतम् ॥ २७ ॥

Water obtained from *candrakānta* gem is a protector from invisible organisms, is cool, pleasant, cures fever, burning sensation and poisoning allays vitiated *pitta* and is considered to be clean.

28–30. INDICATIONS AND CONTRAINDICATIONS OF TAKING COLD WATER

मूर्च्छापित्तोष्णदाहेषु विषे रक्ते मदात्यये ॥
भ्रमक्लमपरीतेषु तमके वमथौ तथा ॥ २८ ॥
ऊर्ध्वगे रक्तपित्ते च शीतमम्भः प्रशस्यते ॥
पार्श्वशूले प्रतिश्याये वातरोगे गलग्रहे ॥ २९ ॥
आध्माने स्तिमिते कोष्ठे सद्यःशुद्धे नवज्वरे ॥
हिक्कायां स्नेहपीते च शीताम्बु परिवर्जयेत् ॥ ३० ॥

Cold water is commendable for the treatment of fainting, *paittika* disorders, a feeling of hot and burning sensation, blood vitiation, intoxication, dizziness, lethargy, giddiness, vomiting and in haemorrhages from the upper parts (of the body).

Cold water should be prohibited for use in presence of pain in the sides, corrhyza, *vātika* diseases, a sense of constriction in the throat or distension in the early stages of digestion of food, immediately after an elimination therapy, during early period of fevers, in presence of hiccough and after any internal oleation therapy.

31-37/1. PROPERTIES OF WATER FROM DIFFERENT SOURCES

नादेयं वातलं रूक्षं दीपनं लघु लेखनम् ॥
तदभिष्यन्दि मधुरं सान्द्रं गुरु कफावहम् ॥ ३१ ॥
तृष्णाघ्नं सारसं बल्यं कषायं मधुरं लघु ॥
ताडागं वातलं स्वादु कषायं कटुपाकि च ॥ ३२ ॥
वातश्लेष्महरं वाप्यं सक्षारं कटु पित्तलम् ॥
सक्षारं पित्तलं कौपं श्लेष्मघ्नं दीपनं लघु ॥ ३३ ॥
चौण्ट्यमग्निकरं रूक्षं मधुरं कफकृन्न च ॥
कफघ्नं दीपनं हृद्यं लघु प्रस्रवणोद्भवम् ॥ ३४ ॥
मधुरं पित्तशमनमविदाह्यौद्भिदं स्मृतम् ॥
वैकिरं कटु सक्षारं श्लेष्मघ्नं लघु दीपनम् ॥ ३५ ॥
कैदारं मधुरं प्रोक्तं विपाके गुरु दोषलम् ॥
तद्वत्पाल्वलमुदिष्टं विशेषाद्दोषलं तु तत् ॥ ३६ ॥
सामुद्रमुदकं विस्रं लवणं सर्वदोषकृत् ॥

River water increases *vāta*, is hard, is an appetiser, light and an antiobesic; but if it is sweet, denser and heavy it is hydrating and increases *kapha*.

Water from a natural lake quenches thirst, is a tonic, astringent, sweet and light; water from an artificial lake increases *vāta*, is sweet, astringent and acrid in after-taste.

Tank water eliminates *vāta* and *kapha*, is alkaline, acrid, and increases *pitta*. Well water is saltish, increases *pitta*, eliminates *kapha*, is an appetiser and is light.

Water from a well without masonic work increases digestive power, is hard and sweet, and does not increase *kapha*. Spring water from falls eliminates *kapha,* is appetising, pleasant and light.

Spring water is sweet, alleviates *pitta* and does not cause indigestion associated with acid eructations. Water from sand pits is acrid, alkaline, eliminates *kapha,* is light, and is an appetiser.

Water from a fallow land is sweet after digestion, is heavy and increases the *doṣas*. Water from a marshy place is of similar qualities and particularly increases the *doṣas*.

Sea water has a fleshy odour, is salty, and increases all the *doṣas*.

37/2. अनेकदोषमानूपं वार्यभिष्यन्दि गर्हितम् ॥ ३७ ॥

Water from a swampy region has many bad qualities, is hydrating, and is not recommended for use.

38, 39/1. WATER FROM DRY AND ORDINARY REGIONS

एभिर्दोषैरसंयुक्तं निरवद्यं तु जाङ्गलम् ॥
पाकेऽविदाहि तृष्णाघ्नं प्रशस्तं प्रीतिवर्धनम् ॥ ३८ ॥
दीपनं स्वादु शीतं च तोयं साधारणं लघु ॥

Water from the dry regions is free from the above mentioned defects and is harmless. Water from ordinary[1] regions does not produce a burning sensation during digestion, quenches thirst, and is recommended for use, is pleasant, appetiser, sweet and cool.

39/2-45/1. BOILED WATER AND COCONUT WATER

कफमेदोऽनिलामघ्नं दीपनं बस्तिशोधनम् ॥ ३९ ॥
श्वासकासज्वरहरं पथ्यमुष्णोदकं सदा ॥
यत् क्वाथ्यमानं निर्वेगं निष्फेनं निर्मलं लघु ॥ ४० ॥

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[1] Neither wet nor dry.

चतुर्भागावशेषं तु तत्तोयं गुणवत् स्मृतम् ॥
न च पर्युषितं देयं कदाचिद्वारि जानता ॥ ४१ ॥

अम्लीभूतं कफोत्क्लेदि न हितं तत् पिपासवे ॥
मद्यपानात्समुद्भूते रोगे पित्तोत्थिते तथा ॥ ४२ ॥

सन्निपातसमुत्थे च शृतशीतं प्रशस्यते ॥
स्निग्धं स्वादु हिमं हृद्यं दीपनं बस्तिशोधनम् ॥ ४३ ॥

वृष्यं पित्तपिपासाघ्नं नालिकेरोदकं गुरु ॥
दाहातीसारपित्तासृङ्मूर्च्छामद्यविषार्तिषु ॥ ४४ ॥

शृतशीतं जलं शस्तं तृष्णाच्छर्दिभ्रमेषु च ॥

Hot water eliminates *kapha, medas* and *vāta*, is an appetiser, cleanses[1] the urinary bladder, cures asthma, cough and fever and is always salutary.

Water which during boiling, does not well up, is frothless, clear and light and when reduced to one-fourth of the original volume, should be known to possess good qualities.

The wise should never administer (boiled) water which has been kept overnight as it becomes sour, causes expectoration of *kapha* and is not suitable for the thirsty.

Boiled cooled water is recommended in diseases caused by drinking liquors, in those caused by vitiated *pitta,* and also in those caused by a combination of all the three vitiated *doṣas*.

Coconut water is demulcent, tasty, cold, pleasant, appetiser, cleanses[2] the urinary bladder and is an aphrodisiac, pacifies *pitta* and thirst and is heavy.

The boiled cooled water is beneficial for the treatment of burning sensation, diarrhoea, diseases caused by vitiated *pitta* and blood, fainting, intoxication, poisoning, and also (for alleviating) thirst, vomiting and giddiness.

[1, 2.] ? Possesses urinary antiseptic properties.

45/2, 46. INDICATIONS OF MINIMAL WATER INTAKE

अरोचके प्रतिश्याये प्रसेके श्वयथौ क्षये ।। ४५ ।।
मन्देऽग्नावुदरे कुष्ठे ज्वरे नेत्रामये तथा ।।
व्रणे च मधुमेहे च पानीयं मन्दमाचरेत् ।। ४६ ।।

इति जलवर्गः ।

Water should be used in minimal quantities for cases who have a dislike for food, corrhyza, excessive salivation, oedema, consumption, weak digestion, an abdominal enlargement, skin diseases (including leprosy), fever, eye diseases, wounds or diabetes mellitus.

Thus finishes the water group.

47–64. II. THE MILK GROUP

47. THE USEFUL MAMMALS

अथ क्षीरवर्गः ।

गव्यमाजं तथा चौष्ट्रमाविकं माहिषं च यत् ।।
अश्वायाश्चैव नार्याश्च करेणूनां च यत्पयः ।। ४७ ।।

Now begins the milk group.

Milk of the cow, the she-goat, the camel, the ewe, the she-buffalo, the mare (and other single hoofed animals), woman and of the she-elephant (may be used).

48. GENERAL QUALITIES OF MILK

तत्त्वनेकौषधिरसप्रसादं प्राणदं गुरु ।।
मधुरं पिच्छिलं शीतं स्निग्धं श्लक्ष्णं सरं मृदु ।।
सर्वप्राणभृतां तस्मात् सात्म्यं क्षीरमिहोच्यते ।। ४८ ।।

The above mentioned (eight varieties of) milk are the quintessence of the juices of many edibles, are vitalizing, heavy, sweet, slimy, cool, demulcent, smooth, laxative and soft. Therefore, milk is said to be beneficial for all living beings.

49. INDICATIONS AND EFFECTS OF TAKING MILK

तत्र सर्वमेव क्षीरं प्राणिनामप्रतिषिद्धं जातिसात्म्यात्, वातपित्तशोणितमानसेष्वपि विकारेष्वविरुद्धं, जीर्णज्वरकासश्वासशोषक्षयगुल्मोन्मादोदरमूर्च्छाभ्रम-

मददाहपिपासाहृद्वस्तिदोषपाण्डुरोगग्रहणीदोषार्श : शूलोदावर्तातिसारप्रवाहिकायोनिरोगगर्भास्रावरक्तपित्तश्रमक्लमहरं, पाप्मापहं बल्यं वृष्यं वाजीकरणं रसायनं मेध्यं वयःस्थापनमायुष्यं जीवनं बृंहणं संधानं वमनविरेचनास्थापनं तुल्यगुणत्वाच्चौजसो वर्धनं बालवृद्धक्षतक्षीणानां क्षुव्द्यवायव्यायामकर्शितानां च पथ्यतमम् ॥ ४९ ॥

Thus, milk from all (mammals) being beneficial from birth, is not to be prohibited from use by the living beings. It is neither contraindicated in diseases caused by *vāta*, *pitta* or *rakta*, nor in psychic disorders. It cures chronic fever, cough, asthma, emaciation, consumption, abdominal swellings, insanity, abdominal enlargements, fainting, giddiness, intoxication, thirst, cardiac disorders, urinary bladder diseases, anaemias, sprue, piles, colic, abdominal distension, diarrhoea, dysentery, gynaecological disorders, abortion, haemorrhagic conditions, tiredness and lethargy. It also removes the effects of sinning, is a tonic, spermatogenic, aphrodisiac, restorative, brain-tonic, rejuvenating, increases longevity, imparts vitality, is growth promoting, helps union, potentiates emetics and is a laxative, is useful for non-demulcent enemata, increases *ojas* because it possesses similar properties, and is most beneficial for the young, the old and the emaciated people with consumptive pulmonary lesions and for those who have become weak due to hunger, sexual intercourse and physical exercise.

50, 51/1.

COW'S MILK

अल्पाभिष्यन्दि गोक्षीरं स्निग्धं गुरु रसायनम् ॥
रक्तपित्तहरं शीतं मधुरं रसपाकयोः ॥ ५० ॥

जीवनीयं तथा वातपित्तघ्नं परमं स्मृतम् ॥

Cow's milk is less hydrating, is demulcent, heavy and alterative, cures haemorrhagic disorders, is cool and is sweet in taste and also in the final taste after digestion, improves vitality and is an excellent remedy against vitiated *vāta* and *pitta*.

51/2–53/1. GOAT'S MILK

गव्यतुल्यगुणं त्वाजं विशेषाच्छोषिणां हितम् ॥ ५१ ॥
दीपनं लघु संग्राहि श्वासकासास्रपित्तनुत् ॥
अजानामल्पकायत्वात् कटुतिक्तनिषेवणात् ॥ ५२ ॥
नात्यम्बुपानाद्व्यायामात् सर्वव्याधिहरं पयः ॥

Goat's milk has properties similar to those of the cow's, is specially beneficial for the consumptive, is an appetiser, is light and anti-diarrhoeal, cures asthma, cough and haemorrhagic conditions, and is a curative for all types of diseases because of the short stature of the goat, because it (the goat) eats acrid and bitter substances, does not drink much of water and because it does (a lot of) physical activity.

53/2, 54/1. MILK OF SHE-CAMEL

रूक्षोष्णं लवणं किंचिदौष्ट्रं स्वादुरसं लघु ॥ ५३ ॥
शोफगुल्मोदरार्शोघ्नं क्रिमिकुष्ठविषापहम् ॥

The milk of a she-camel is dry, hot, slightly saltish and sweet in taste, is light, and cures oedema, tumours, abdominal swellings, piles, worms, skin diseases (including leprosy) and poisoning.

54/2, 55/1. EWE'S MILK

आविकं मधुरं स्निग्धं गुरु पित्तकफावहम् ॥ ५४ ॥
पथ्यं केवलवातेषु कासे चानिलसंभवे ॥

Ewe's milk is sweet, demulcent, heavy and increases *pitta* and *kapha*; it is beneficial in exclusive *vātika* diseases as also in cough caused by *vāta*.

55/2, 56/1. BUFFALO'S MILK

महाभिष्यन्दि मधुरं माहिषं वह्निनाशनम् ॥ ५५ ॥
निद्राकरं शीततरं गव्यात् स्निग्धतरं गुरु ॥

Buffalo's milk is excessively hydrating, is sweet, kills appetite, induces sleep, and is cooler, more demulcent and heavier than cow's milk.

56/2, 57/1. MILK FROM SINGLE-HOOFED ANIMALS

उष्णमैकशफं बल्यं शाखावातहरं पयः ॥ ५६ ॥
मधुराम्लरसं रूक्षं लवणानुरसं लघु ॥

Milk of single-hoofed animals (such as the mare, etc.) is hot, is strengthening, cures *vātika* disorders of the extremities, is sweet and sour in taste and is dry; its secondary taste is saltish and it is light.

57/2, 58/1. WOMAN'S MILK

नार्यास्तु मधुरं स्तन्यं कषायानुरसं हिमम् ॥ ५७ ॥
नस्याश्च्योतनयोः पथ्यं जीवनं लघु दीपनम् ॥

Woman's milk is sweet; its secondary taste is astringent; it is cool, is beneficial as nasal and eye drops, is wholesome, vitalising, light and is an appetiser.

58/2, 59/1. SHE-ELEPHANT'S MILK

हस्तिन्या मधुरं वृष्यं कषायानुरसं गुरु ॥ ५८ ॥
स्निग्धं स्थैर्यकरं शीतं चक्षुष्यं बलवर्धनम् ॥

She-elephant's milk is sweet and spermatogenic; its secondary taste is astringent; it is heavy, demulcent, has steadying effect and is cool; it is beneficial for the eyes and increases strength.

59/2-61/1. PROPERTIES OF MILK COLLECTED IN THE MORNING AND AFTERNOON

प्रायः प्राभातिकं क्षीरं गुरु विष्टम्भि शीतलम् ॥ ५९ ॥
रात्र्याः सोमगुणत्वाच्च व्यायामाभावतस्तथा ॥
दिवाकराभितप्तानां व्यायामानिलसेवनात् ॥ ६० ॥
श्रमघ्नं वातनुच्चैव चक्षुष्यं चापराह्लिकम् ॥

Milk collected in the morning is usually heavy, constipative and is cool because of the *soma* (cool) property of nights and because of physical inactivity during the nights.

Milk collected in the afternoon removes tiredness, allays *vāta* and is beneficial for the eyes because of (the animals) having been heated by the sun; and because of physical activity and movements in the open air.

61/2–63. BOILED VERSUS UNBOILED MILK

पयोऽभिष्यन्दि गुर्वामं प्रायशः परिकीर्तितम् ॥ ६१ ॥
तद्देवोक्तं लघुतरमनभिष्यन्दि वै शृतम् ॥
वर्जयित्वा स्त्रियाः स्तन्यमाममेव हि तद्धितम् ॥ ६२ ॥
धारोष्णं गुणवत् क्षीरं विपरीतमतोऽन्यथा ॥
तदेवातिशृतं शीतं गुरु बृंहणमुच्यते ॥ ६३ ॥

Unboiled milk has generally been described to be hydrating and heavy. And the boiled one is lighter and non-hydrating, except woman's milk which is beneficial even in its natural state.

Freshly collected warm milk is full of good qualities; while milk otherwise than fresh has opposite qualities. Milk when boiled for a long time and then cooled is said to be heavy and growth promoting,

64. BAD QUALITIES OF MILK

अनिष्टगन्धमम्लं च विवर्णं विरसं च यत् ॥
वर्ज्यं सलवणं क्षीरं यच्च विग्रथितं भवेत् ॥ ६४ ॥

इति क्षीरवर्गः ।

The milk which has developed a bad odour, is sour, discoloured, has altered taste and is saltish and clotted, should be discarded from use.

Thus ends the milk group.

65–83. III. THE YOGHURT GROUP

65. PROPERTIES OF YOGHURT

अथ दधिवर्गः ।

दधि तु मधुरमम्लमत्यम्लं चेति; तत्कषायानुरसं स्निग्धमुष्णं पीनसविषमज्वरातिसारारोचकमूत्रकृच्छ्रकार्श्यापहं वृष्यं प्राणकरं मङ्गल्यं च ॥ ६५ ॥

Now begins the yoghurt group.

Yoghurt may be sweet, sour or extremely sour. Its secondary taste is astringent; it is demulcent, hot, cures corrhyza, irregular fever, diarrhoea, distaste for food, dysuria and cachexia, is spermatogenic, life giving and is auspicious.

66, 67/1. EFFECTS ON THE DOṢAS

महाभिष्यन्दि मधुरं कफमेदोविवर्धनम् ॥
कफपित्तकृदम्लं स्यादत्यम्लं रक्तदूषणम् ॥ ६६ ॥

विदाहि सृष्टविण्मूत्रं मन्दजातं त्रिदोषकृत् ॥

The sweet yoghurt is excessively hydrating, increases *kapha* and *meda*. The sour (yoghurt) increases *kapha* and *pitta* and the excessively sour (yoghurt) vitiates blood. Yoghurt which has not formed properly produces a burning sensation, is evacuatory for faeces and urine, and vitiates all the three *doṣas*.

67/2, 68/1. COW'S MILK YOGHURT

स्निग्धं विपाके मधुरं दीपनं बलवर्धनम् ॥ ६७ ॥
वातापहं पवित्रं च दधि गव्यं रुचिप्रदम् ॥

Yoghurt prepared from cow's milk is demulcent, sweet in after-taste, is an appetiser, increases strength, allays *vāta*, is sacred, and improves the liking for food.

68/2, 69/1. GOAT'S MILK YOGHURT

दध्याजं कफपित्तघ्नं लघु वातक्षयापहम् ॥ ६८ ॥
दुर्नामिश्वासकासेषु हितमग्नेश्च दीपनम् ॥

Yoghurt prepared from goat's milk pacifies *kapha* and *pitta*, is light, cures *vāta* and consumption, is beneficial for piles, asthma and cough and increases metabolic power and appetite.

69/2, 70/1. BUFFALO'S MILK YOGHURT

विपाके मधुरं वृष्यं वातपित्तप्रसादनम् ॥ ६९ ॥
बलासवर्धनं स्निग्धं विशेषाद्दधि माहिषम् ॥

Yoghurt prepared from buffalo's milk is sweet in after-taste, is spermatogenic, alleviates *vāta* and *pitta*, increases *kapha* and is specially demulcent.

70/2, 71/1. SHE-CAMEL'S MILK YOGHURT

विपाके कटु सक्षारं गुरु भेद्यौष्ट्रिकं दधि ॥ ७० ॥
वातमर्शांसि कुष्ठानि क्रमीन् हन्त्युदराणि च ॥

Yoghurt prepared from she-camel's milk is acrid in after-taste, is alkaline, heavy and purgative; it cures *vātika* disorders, piles, skin diseases (including leprosy), worms and abdominal enlargements.

71/2, 72/1. EWE'S MILK YOGHURT

कोपनं कफवातानां दुर्नाम्नां चाविकं दधि ॥ ७१ ॥
रसे पाके च मधुरमत्यभिष्यन्दि दोषलम् ॥

Yoghurt prepared from the ewe's milk aggravates *kapha*, *vāta* and also piles, is sweet in taste and after-taste, is excessively hydrating and increases the *doṣas*.

72/2, 73/1. MARE'S MILK YOGHURT

दीपनीयमचक्षुष्यं वाडवं दधि वातलम् ॥ ७२ ॥
रूक्षमुष्णं कषायं च कफमूत्रापहं च तत् ॥

Yoghurt prepared from the mare's milk is an appetiser, is harmful for vision, increases *vāta*, is dry, hot and astringent and is an expectorant and a diuretic.

73/2, 74/1. WOMAN'S MILK YOGHURT

स्निग्धं विपाके मधुरं बल्यं संतर्पणं गुरु ॥ ७३ ॥
चक्षुष्यमग्र्यं दोषघ्नं दधि नार्या गुणोत्तरम् ॥

Yoghurt prepared from woman's milk is demulscent, sweet in final taste after digestion, is strengthening, nourishing and heavy; it is extremely beneficial for the eyes, eliminates the *doṣas*, and possesses much better qualities.

74/2, 75/1. SHE-ELEPHANT'S MILK YOGHURT

लघु पाके बलासघ्नं वीर्योष्णं पक्तिनाशनम् ॥ ७४ ॥
कषायानुरसं नाग्या दधि वर्चोविवर्धनम् ॥

Yoghurt prepared from she-elephant's milk is light in final taste after digestion, eliminates *kapha*, is hot in potency and destroys digestive power; its secondary taste is astringent and it increases (the bulk of) faeces.

75/2, 76/1. COW'S MILK YOGHURT IS THE BEST

दधीन्युक्तानि यानीह गव्यादीनि पृथक् पृथक् ॥ ७५ ॥
विज्ञेयमेवं सर्वेषु गव्यमेव गुणोत्तरम् ॥

Yoghurt prepared from cow's milk should be considered the best amongst the yoghurts described above as prepared from the milk of different animals such as the cow, etc.

76/2–80/1. EFFECTS OF TAKING DIFFERENT TYPES OF YOGHURTS

वातघ्नं कफकृत् स्निग्धं बृंहणं नातिपित्तकृत् ॥ ७६ ॥
कुर्याद्भक्ताभिलाषं च दधि यत् सुपरिस्रुतम् ॥
शृतात् क्षीरात्तु यज्जातं गुणवद्दधि तत् स्मृतम् ॥ ७७ ॥
वातपित्तहरं रुच्यं धात्वग्निबलवर्धनम् ॥
दध्नः सरो गुरुर्वृष्यो विज्ञेयोऽनिलनाशनः ॥ ७८ ॥
वह्नेर्विधमनश्चापि कफशुक्रविवर्धनः ॥
दधि त्वसारं रूक्षं च ग्राहि विष्टम्भि वातलम् ॥ ७९ ॥
दीपनीयं लघुतरं सकषायं रुचिप्रदम् ॥

Yoghurt which is well strained (through a cloth) eliminates *vāta*, increases *kapha*, is demulcent and nourishing, does not increase *pitta* too much and also increases the relish for food.

Yoghurt prepared from boiled milk is known to possess (good) qualities, allays *vāta* and *pitta*, increases taste, *dhātus*, metabolic power and strength.

The supernatant cream layer of yoghurt is heavy, spermatogenic, pacifies *vāta*, suppresses metabolic power and increases expectoration and seminal discharge.

Yoghurt from which fat has been removed is dry, astringent, and constipative; it increases *vāta* and is an appetiser; it is lighter, astringent and improves taste.

80/2, 81/1. SEASONAL EFFECTS

शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम् ॥ ८० ॥
हेमन्ते शिशिरे चैव वर्षासु दधि शस्यते ॥

Yoghurt is generally contraindicated in *śarad,* summer and spring. It is recommended for use in *hemanta, śiśira,* and rainy seasons.

81/2, 82. YOGHURT WATER

तृष्णाक्लमहरं मस्तु लघु स्रोतोविशोधनम् ॥ ८१ ॥
अम्लं कषायं मधुरमवृष्यं कफवातनुत् ॥

प्रह्लादनं प्रीणनं च भिनत्त्याशु मलं च तत् ॥
बलमावहते क्षिप्रं भक्तच्छन्दं करोति च ॥ ८२ ॥

Yoghurt water quenches thirst, removes lethargy, is light, cleanses the channels, is sour, astringent and sweet, is non-spermatogenic, eliminates *kapha* and *vāta,* and is exhilarating and pleasant. It evacuates faeces very soon, increases strength quickly and promotes a liking for food.

83. THE SEVEN TYPES IN YOGHURT GROUP

स्वाद्वम्लमत्यम्लकमन्दजातं तथा शृतक्षीरभवं सरश्च ॥
असारमेवं दधि सप्तधाऽस्मिन् वर्गे स्मृता मस्तुगुणास्तथैव ॥ ८३ ॥

इति दधिवर्गः ।

The above described (yoghurt) group consists of these seven types :

1. Sweet
2. Sour
3. Excessively sour
4. Improperly formed
5. That prepared from boiled milk
6. Supernatant cream layer, and
7. Yoghurt without fat; similar properties of the yoghurt-water have also been already mentioned.

Thus ends the yoghurt group.

84-95. IV. THE BUTTERMILK GROUP

84. TASTES AND EFFECTS OF BUTTERMILK

अथ तक्रवर्गः ।

तक्रं तु मधुरमम्लं कषायानुरसमुष्णवीर्यं लघु रूक्षमग्निदीपनं गरशोफातिसारग्रहणीपाण्डुरोगार्शः प्लीहगुल्मारोचकविषमज्वरतृष्णाच्छर्दिप्रसेकशूलमेदःश्लेष्मानिलहरं मधुरविपाकं हृद्यं मूत्रकृच्छ्रस्नेहव्यापत्प्रशमनमवृष्यं च ॥ ८४ ॥

Now begins the buttermilk (*takra*) group.

Buttermilk is sweet, sour, astringent in secondary taste, hot in potency, light, dry, and an appetiser; it removes poisons which have cumulative effects, oedema, diarrhoea, sprue, anaemias, piles, diseases of the spleen, abdominal swellings, anorexia, irregular fever, thirst, vomiting, excessive salivation, colic and vitiated *medas*, *kapha* and *vāta*; it is sweet in final taste after digestion, pleasant, alleviates dysuria and complications caused by oleation therapy and is non-spermatogenic.

85. PREPARATION OF BUTTERMILK

मन्थनादिपृथग्भूतस्नेहमर्धोदकं च यत् ॥
नातिसान्द्रद्रवं तक्रं स्वाद्वम्लं तुवरं रसे ॥
यत्तु सस्नेहमजलं मथितं घोलमुच्यते ॥ ८५ ॥

Buttermilk is (the yoghurt) from which fat has been separated off by churning, etc. and to which half as much water has been added; it is neither too thick nor too liquid and is sweet, sour and astringent in taste. *Ghola* is that (type of buttermilk) which contains fat and has been churned without the addition of water.

86. CONTRAINDICATIONS

नैव तक्रं क्षते दद्यान्नोष्णकाले न दुर्बले ॥
न मूर्च्छाभ्रमदाहेषु न रोगे रक्तपैत्तिके ॥ ८६ ॥

Buttermilk should not be given to the wounded, in summer, to a weak person and in conditions of fainting, giddiness, burning sensation and in haemorrhagic disorders.

87. INDICATIONS

शीतकालेऽग्निमान्द्ये च कफोत्थेष्वामयेषु च ॥
मार्गविरोधे दुष्टे च वायौ तक्रं प्रशस्यते ॥ ८७ ॥

Buttermilk is beneficial in winter, for persons with a weak digestion, in diseases caused by *kapha,* in obstruction of the channels and in vitiation of *vāta.*

88, 89. EFFECTS OF BUTTERMILK ON THE DOṢAS

तत् पुनर्मधुरं श्लेष्मप्रकोपनं पित्तप्रशमनं च; अम्लं वातघ्नं पित्तकरं च ॥८८॥
वातेऽम्लं सैन्धवोपेतं, स्वादु पित्ते सशर्करम् ॥
पिबेत्तक्रं कफे चापि व्योषक्षारसमन्वितम् ॥ ८९ ॥

The sweet (buttermilk) aggravates *kapha* and alleviates *pitta,* the sour one allays *vāta* and vitiates *pitta.*

In *vāta* disorders, the sour (buttermilk) should be drunk with rock salt; in *paittika* disorders, the sweet (buttermilk) should be drunk with sugar; and in *kapha* diseases buttermilk should be taken with *vyoṣa* and alkaline (substances).

90. INSPISSATED BUTTERMILK

ग्राहिणी वातला रूक्षा दुर्जरा तक्रकूर्चिका ॥
तक्राल्लघुतरो मण्डः कूर्चिकादधितक्रजः ॥ ९० ॥

The inspissated buttermilk is anti-diarrhoeal, increases *vāta,* is dry and is difficult to digest. The liquid part of inspissated yoghurt or of buttermilk is lighter (to digest) than buttermilk itself.

91. KILĀṬA, PĪYŪṢA AND MORAṬA

गुरुः किलाटोऽनिलहा पुंस्त्वनिद्राप्रदः स्मृतः ॥
मधुरौ बृंहणौ वृष्यौ तद्वत्पीयूषमोरटौ ॥ ९१ ॥

Kilāṭa[1] is heavy, allays *vāta,* increases virility and induces sleep; similar (are the properties of) colostrum[2] and of cow's milk seven days after calving[3]; both are also sweet, nourishing and spermatogenic.

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1. Cheese or solid part of inspissated milk.
2. *Pīyūṣa*—Milk upto seven days after delivery.
3. *Moraṭa*—Milk from seven days after delivery until proper milk formation.

92. BUTTER, FRESH VERSUS STALE

नवनीतं पुनः सद्यस्कं लघु सुकुमारं मधुरं कषायमीषदम्लं शीतलं मेध्यं दीपनं हृद्यं संग्राहि पित्तानिलहरं वृष्यमविदाहि क्षयकासव्रणशोषार्शोऽर्दितापहं, चिरोत्थितं गुरु कफमेदोविवर्धनं बलकरं बृंहणं शोषघ्नं विशेषेण बालानां प्रशस्यते ॥ ९२ ॥

Fresh butter is light, soft, sweet, astringent, slightly sour, cool, neurotonic, appetiser, pleasant, anti-diarrhoeal, cures vitiated *pitta* and *vāta*, is spermatogenic, does not produce heart burn and cures consumption, cough, wounds, emaciation, piles and facial paralysis.

Stale butter is heavy, increases *kapha* and *medas*, is strengthening and nourishing, cures emaciation and is specially recommended for children.

93. PROPERTIES OF BUTTER

क्षीरोत्थं पुनर्नवनीतमुत्कृष्टस्नेहमाधुर्यमतिशीतं सौकुमार्यकरं चक्षुष्यं संग्राहि रक्तपित्तनेत्ररोगहरं प्रसादनं च ॥ ९३ ॥

Further, the butter churned out from milk is excessively rich in fat and sweet, is very cold, makes the body soft is beneficial for the eyes, is anti-diarrhoeal, cures haemorrhagic disorders and eye diseases and is pleasant.

94. SUPERNATANT FATTY LAYER OF MILK

संतानिका पुनर्वातघ्नी तर्पणी वृष्या बल्या स्निग्धा रुच्या मधुरा मधुरविपाका रक्तपित्तप्रसादनी गुर्वी च ॥ ९४ ॥

Further, the supernatant fatty layer (cream of milk) cures *vāta* disorders, is satiating, spermatogenic, strengthening, demulcent, tasty, sweet, and also sweet in final taste after digestion; it is beneficial for haemorrhagic disorders and is heavy.

95. COW'S MILK AS THE BEST SOURCE

विकल्प एष दध्यादिः श्रेष्ठो गव्योऽभिवर्णितः ॥
विकल्पानवशिष्टांस्तु क्षीरवीर्यात्समादिशेत् ॥ ९५ ॥

इति तक्रवर्गः ।

These preparations such as yoghurt, etc., which have been described are best made from the cow's milk. The preperations from others should be known to possess properties according to the milk from which they are derived.

Thus ends the buttermilk group.

96–111. V. THE GHṚTA GROUP

96, 97. PROPERTIES AND EFFECTS OF GHṚTA

अथ घृतम् ।

घृतं तु मधुरं सौम्यं मृदु शीतवीर्यमनभिष्यन्दिस्नेहनमुदावर्तोन्मादापस्मारशूलज्वरानाहवातपित्तप्रशमनमग्निदीपनं स्मृतिमतिमेधाकान्तिस्वरलावण्यसौकुमार्यौजस्तेजोबलकरमायुष्यं वृष्यं मेध्यं वयःस्थापनं गुरु चक्षुष्यं श्लेष्माभिवर्धनं पाप्मालक्ष्मीप्रशमनं विषहरं रक्षोघ्नं च ॥ ९६ ॥

विपाके मधुरं शीतं वातपित्तविषापहम् ॥
चक्षुष्यमग्र्यं बल्यं च गव्यं सर्पिर्गुणोत्तरम् ॥ ९७ ॥

Now begins the *ghṛta* group.

Ghṛta is sweet, soothing and soft; it is of cold potency, is non-hydrating and is oleating, alleviates flatulent indigestion, insanity, epilepsy, colic, fever, distension and vitiated *vāta* and *pitta;* it is an appetiser, increases memory, intelligence, power of understanding book knowledge, complexion, voice, grace, tenderness, *ojas*, and lusture; it is strengthening, increases longevity, is spermatogenic, and neurotonic; it maintains youthfulness, is heavy, and is beneficial for the eyes; it increases *kapha*, alleviates effects of sin and poverty, eliminates poison and is a protector from demons.

Ghṛta is sweet in final taste after digestion, is cool, allays *vāta* and *pitta* and eliminates poisons, is foremost amongst those things which are beneficial for the eyes and is strengthening; *ghṛta* from the cow's milk is the best of all.

98. GHṚTA FROM GOAT'S MILK

आजं घृतं दीपनीयं चक्षुष्यं बलवर्धनम् ॥
कासे श्वासे क्षये चापि पथ्यं पाके च तल्लघु ॥ ९८ ॥

Ghṛta from the goat's (milk) is an appetiser, is beneficial for the eyes, increases strength and is beneficial for cough, asthma and consumption and is easy to digest.

99. GHṚTA FROM BUFFALO'S MILK

मधुरं रक्तपित्तघ्नं गुरु पाके कफावहम् ।।
वातपित्तप्रशमनं सुशीतं माहिषं घृतम् ।। ९९ ।।

Ghṛta from the buffalo's (milk) is sweet, cures haemorrhagic disorders, is difficult to digest, increases *kapha*, alleviates *vāta* and *pitta* and has a nice cooling effect.

100. GHṚTA FROM CAMEL'S MILK

औष्ट्रं कटु घृतं पाके शोफक्रिमिविषापहम् ।।
दीपनं कफवातघ्नं कुष्ठगुल्मोदरापहम् ।। १०० ।।

Ghṛta from the camel's (milk) is acrid in final taste after digestion, cures oedema, worms and poisons, is an appetiser, eliminates *kapha* and *vāta* and cures skin diseases (including leprosy), abdominal swellings and enlargements.

101. GHṚTA FROM EWE'S MILK

पाके लघ्वाविकं सर्पिर्न च पित्तप्रकोपणम् ।।
कफेऽनिले योनिदोषे शोषे कम्पे च तद्धितम् ।। १०१ ।।

Ghṛta from the ewe's (milk) is easy to digest, does not aggravate *pitta*, and is beneficial for *kapha, vāta* and gynaecological disordors, and for consumption and tremors.

102. GHṚTA FROM MILK OF ONE–HOOFED ANIMALS

पाके लघूष्णवीर्यं च कषायं कफनाशनम् ।।
दीपनं बद्धमूत्रं च विद्यादैकशफं घृतम् ।। १०२ ।।

Ghṛta prepared from (the milk) of one hoofed animals is easy to digest and hot in potency and is astringent; it eliminates *kapha*, is an appetiser, and causes oliguria.

103. GHṚTA FROM WOMAN'S MILK

चक्षुष्यमग्र्यं स्त्रीणां तु सर्पिः स्यादमृतोपमम् ।।
वृद्धि करोति देहाग्न्योर्लघुपाकं विषापहम् ।। १०३ ।।

Ghṛta prepared from women's milk is the most beneficial for the eyes, is like nectar, increases bodily growth and metabolic fire, is easy to digest and eliminates poisons.

104. GHṚTA FROM MILK OF SHE-ELEPHANT

कषायं बद्धविण्मूत्रं तिक्तमग्निकरं लघु ॥
हन्ति कारेणवं सर्पिः कफकुष्ठविषक्रिमीन् ॥ १०४ ॥

Ghṛta prepared from (the milk) of she-elephants is astringent, causes constipation and oliguria, is bitter, appetiser and light and cures *kapha*, skin diseases (including leprosy), poisons and worms.

105. GHṚTA PREPARED FROM BUTTER

क्षीरघृतं पुनः संग्राहि रक्तपित्तभ्रममूर्च्छाप्रशमनं नेत्ररोगहितं च ॥ १०५ ॥

And *ghṛta* prepared from milk (from butter churned out directly from milk) is astringent, alleviates haemorrhagic disorders, giddiness and fainting and is beneficial for the eye diseases.

106. SARPIMAṆḌA

सर्पिर्मण्डस्तु मधुरः सरो योनिश्रोत्राक्षिशिरसां शूलघ्नो बस्तिनस्याक्षिपूरणेषूपदिश्यते ॥ १०६ ॥

The *sarpimaṇḍa* (upper liquid portion of the condensed *ghṛta*) is sweet, laxative, cures pain originating from the female genitalia, the ear, the eyes and the head; it is advised for use as enemata and nose drops and for lubricating the eyes.

107, 108. OLD GHṚTA

सर्पिः पुराणं सरं कटुविपाकं त्रिदोषापहं मूर्च्छामदोन्मादोदरज्वरगरशोषापस्मारयोनिश्रोत्राक्षिशिरःशूलघ्नं दोपनं बस्तिनस्यपूरणेषूपदिश्यते ॥ १०७ ॥

भवति चात्र—

पुराणं तिमिरश्वासपीनसज्वरकासनुत् ॥
मूर्च्छाकुष्ठविषोन्मादग्रहापस्मारनाशनम् ॥ १०८ ॥

(Ten years) old *ghṛta* is a laxative, acrid in final taste after digestion, pacifies all the three *doṣas*, cures fainting, intoxication, insanity, abdominal enlargements, fever, cumulative poisoning, consumption, and epilepsy and removes pain originating from the female genitalia, ears, eyes and the head, is an appetiser and is advised for use in enemata, as nose drops and for instillation (into the eyes and the ears).

This (verse) is quoted here :

Old[1] *ghṛta* cures *timira* (errors of refraction), asthma, coryza, fever, cough, fainting, skin diseases (including leprosy), poisoning, insanity, bad effects of planets and epilepsy.

109–111. THE REALLY OLD GHṚTAS

(एकादशशतं चैव वत्सरानुषितं घृतम् ॥
रक्षोघ्नं कुम्भसर्पिः स्यात् परतस्तु महाघृतम् ॥ १०९ ॥
पेयं महाघृतं भूतैः कफघ्नं पवनाधिकैः ॥
बल्यं पवित्रं मेध्यं च विशेषात्तिमिरापहम् ॥ ११० ॥
सर्वभूतहरं चैव घृतमेतत् प्रशस्यते ॥ १११ ॥)

Ghṛta which is from eleven to a hundred years old[2], protects persons from the effects of demons and is known as *kumbhasarpi;* thereafter (*ghṛta* preserved for a longer duration) is known as *mahāghṛta*.

Mahāghṛta should be drunk by persons having an excess of *vāta;* it eliminates *kapha,* is strengthening, sacred and neurotonic and specifically removes errors of refraction.

This *ghṛta* also wards off the invasion by all ghosts, etc. and is commendable.

इति घृतवर्गः ।

Thus ends the *ghṛta* group.

112–131. VI. THE OIL GROUP

अथ तैलानि ।

Now begins the oil group.

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[1] Ten years old.

[2] A hundred and ten years old (Ḍalhaṇa).

112. EFFECTS AND PROPERTIES OF OIL

तैलं त्वाग्नेयमुष्णं तीक्ष्णं मधुरं मधुरविपाकं बृंहणं प्रीणनं व्यवायि सूक्ष्मं विशदं गुरु सरं विकासि वृष्यं त्वक्प्रसादनं शोधनं मेधामार्दवमांसस्थैर्यवर्णबलकरं चक्षुष्यं बद्धमूत्रं लेखनं तिक्तकषायानुरसं पाचनमनिलबलासक्षयकरं क्रिमिघ्नमशितपित्तजननं योनिशिरःकर्णशूलप्रशमनं गर्भाशयशोधनं च तथा छिन्नभिन्नविद्धोत्पिष्टच्युतमथितक्षतपिच्चितभग्नस्फुटितक्षाराग्निदग्धविश्लिष्टदारिताभिहतदुर्भग्नमृगव्यालविदष्टप्रभृतिषु च परिषेकाभ्यङ्गावगाहादिषु तिलतैलं प्रशस्यते ॥११२॥

Oil is fiery, hot, sharp, sweet, sweet in final taste after digestion, growth promoting, satiating, diffusing, minute, clean, heavy, laxative, slackening, spermatogenic, emollient for the skin and purifying and increases memory (retention power), suppleness, muscular stability, complexion and strength; it is beneficial for the eyes, causes oliguria and is antiobesic, bitter and astringent in subsequent taste; it is a digestive and diminishes *vāta* and *kapha*; it is vermicidal, and somewhat increases *pitta*; it alleviates pain from the female genitalia, head and ears; it cleanses the uterus; and sesame oil is useful for steam bath, application and immersion in (the procedures of) excision, incision, and puncture, management of *utpiṣṭa* (fracture-dislocation), dislocations, contused, lacerated and crushed wounds, *sphuṭita* (fissured) fracture, burns due to alkalies and fire, subluxation, open or closed (blunt) injury, bad fractures and bite by deer and other ferocious animals, etc.

113. USES OF OIL

तद्बस्तिषु च पानेषु नस्ये कर्णाक्षिपूरणे ॥
अन्नपानविधौ चापि प्रयोज्यं वातशान्तये ॥ ११३ ॥

It (the oil) should also be used for enemata, internal administration, nasal instillation, ear and eye drops, and as food and drinks and also for the alleviation of *vāta*.

114. CASTOR OIL

एरण्डतैलं मधुरमुष्णं तीक्ष्णं दीपनं कटु कषायानुरसं सूक्ष्मं स्रोतोविशोधनं त्वच्यं वृष्यं मधुरविपाकं वयःस्थापनं योनिशुक्रविशोधनमारोग्यमेधाकान्तिस्मृतिबलकरं वातकफहरमधोभागदोषहरं च ॥ ११४ ॥

Castor oil is sweet, hot, sharp, appetiser, acrid, astringent in subsequent taste, fine, cleanser of channels, beneficial for the skin, spermatogenic, sweet in final taste after digestion, good for maintaining youth, purifies female and male reproductive systems, increases health, is a neurotonic, improves glow, memory and strength, pacifies *vāta* and *kapha* and also removes the *doṣas* from the lower parts of the body.

115. TYPES OF OIL

निम्बातसीकुसुम्भमूलकजीमूतकवृक्षककृतवेधनार्ककम्पिल्लकहस्तिकर्णपृथ्वीकापीलुकरञ्जेङ्गुदीशिग्रुसर्षपसुवर्चलाविडङ्गज्योतिष्मतीफलतैलानि तीक्ष्णानि लघून्युष्णवीर्याणि कटूनि कटुविपाकानि सराण्यनिलकफक्रिमिकुष्ठप्रमेहशिरोरोगापहराणि चेति ॥ ११५ ॥

Oils of the seeds of *nimba, atasī, kusumbha, mūlaka, jīmūtaka, vṛkṣaka, kṛtavedhana, arka, kampillaka, hastikarṇa, pṛthvīkā, pīlu, karañja, iṅgudī, śigru, sarṣapa, suvarcalā, viḍaṅga, and jyotiṣmatī* are sharp, light, hot in potency, acrid, acrid in final taste after digestion and laxative; they cure *vāta, kapha,* worm infestations, skin diseases (including leprosy), abnormal urinary discharges and diseases of the head[1].

116. OIL OF KṢUMĀ (LINSEED)

वातघ्नं मधुरं तेषु क्षौमं तैलं बलापहम् ॥
कटुपाकमचक्षुष्यं स्निग्धोष्णं गुरु पित्तलम् ॥ ११६ ॥

Out of these, linseed oil is sweet, pacifies *vāta* and reduces the strength, is acrid in final taste after digestion, non-beneficial for the eyes, emollient, hot and heavy and increases *pitta*.

117. MUSTARD OIL

क्रिमिघ्नं सार्षपं तैलं कण्डूकुष्ठापहं लघु ॥
कफमेदोनिलहरं लेखनं कटु दीपनम् ॥ ११७ ॥

Mustard oil is vermicidal, cures itching and skin diseases (including leprosy), is light, cures *kapha, meda* and *vāta,* is an antiobesic, acrid and an appetiser.

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[1] Mainly headache.

118. IṄGUDĪ OIL

कृमिघ्नमिङ्गुदीतैलमीषत्तिक्तं तथा लघु ।।
कुष्ठामयकृमिहरं दृष्टिशुक्रबलापहम् ।। ११८ ।।

Oil of *iṅgudī* is vermicidal, slightly bitter, is light, cures skin diseases (including leprosy), is vermifugal, and is harmful for the eye-sight, semen and strength.

119. KUSUMBHA OIL

विपाके कटुकं तैलं कौसुम्भं सर्वदोषकृत् ।।
रक्तपित्तकरं तीक्ष्णमचक्षुष्यं विदाहि च ।। ११९ ।।

Oil of *kusumbha* is acrid in final taste after digestion, aggravates all the *doṣas*, causes haemorrhagic disorders, is sharp, is harmful for the eyes, and gives rise to a burning sensation.

120. OILS OF KIRĀTATIKTAKA, ETC.

किराततिक्तकातिमुक्तकविभीतकनालिकेरकोलाक्षोडजीवन्तीप्रियालकर्बुदारसूर्यवल्लीत्रपुसैर्वारुककर्कारुकूष्माण्डप्रभृतीनां तैलानि मधुराणि मधुरविपाकानि वातपित्तप्रशमनानि शीतवीर्याण्यभिष्यन्दीनि सृष्टमूत्राण्यग्निसादनानि चेति ।।१२०।।

Oils of *kirātatiktaka, atimuktaka, bibhītaka, nālikera, kola, akṣoḍa, jīvantī, priyāla, karbudāra, sūryavallī, trapusa, ervāruka, karkāru, and kūṣmāṇḍa*, etc. are sweet, sweet in final taste after digestion, alleviate *vāta* and *pitta*, are cold in potency, hydrating, diuretic, and diminish the digestive fire (power).

121. OILS OF MADHŪKA, ETC.

मधूककाश्मर्यपलाशतैलानि मधुरकषायाणि कफपित्तप्रशमनानि ।। १२१ ।।

Oils of *madhūka, kāśmarya* and *palāśa* are sweet and astringent and alleviate *kapha* and *pitta*.

122. OILS OF TUVARAKA AND BHALLĀTAKA

तुवरकभल्लातकतैले उष्णे मधुरकषाये तिक्तानुरसे वातकफकुष्ठमेदोमेहकृमिप्रशमने उभयतोभागदोषहरे च ।। १२२ ।।

Oils of *tuvaraka* and *bhallātaka* are hot, sweet and astringent, bitter in subsequent taste, alleviate *vāta, kapha,* skin diseases (including leprosy), *medas* and urinary abnormalities, are vermifugal and also eliminate the *doṣas* from both (the upper and the lower) routes[1] of the body.

123. OILS OF SARALA, ETC.

सरलदेवदारुशिंशपागुरुगण्डीरसारस्नेहास्तिक्तकटुकषाया दुष्टव्रणशोधनाः कृमिकफकुष्ठानिलहराश्च ॥ १२३ ॥

Oils of the heartwood of *sarala, devadāru, śiṁśapa, aguru* and *gaṇḍīra* are bitter, acrid, astringent and cleanse septic wounds; these cure worms, *kapha,* skin diseases (including leprosy) and *vāta.*

124. OILS OF TUMBĪ, ETC.

तुम्बीकोशाम्रदन्तीद्रवन्तीश्यामासप्तलानीलिकाकम्पिल्लकशङ्खिनीस्नेहास्तिक्तकटुकषाया अधोभागदोषहराः कृमिकफकुष्ठानिलहरा दुष्टव्रणशोधनाश्च ॥ १२४ ॥

Oils of *tumbī, kośāmra, dantī, dravantī, śyāmā, saptalā, nīlikā, kampillaka,* and *śaṅkhinī* are bitter, acrid, astringent, eliminate *doṣas* from the lower parts of the body and cure worms, *kapha*, skin diseases (including leprosy) and *vāta* and also cleanse the septic ulcers.

125. YAVATIKTĀ OIL

यवतिक्तातैलं सर्वदोषप्रशमनमीषत्तिक्तमग्निदीपनं लेखनं मेध्यं पथ्यं च ॥ १२५ ॥

Oil of *yavatiktā* alleviates all the *doṣas,* is slightly bitter, is an appetiser and an antiobesic, increases mental grasping power and is salutary.

126. EKAIṢIKĀ OIL

एकैषिकातैलं मधुरमतिशीतं पित्तहरमनिलप्रकोपणं श्लेष्माभिवर्धनं च ॥ १२६ ॥

Oil of *ekaiṣikā* is sweet, very cold, eliminates *pitta,* aggravates *vāta* and increases *kapha.*

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[1] Upper routes, e.g. mouth, nose, etc.; lower routes, e.g. anus, urethra, etc.

127. SAHAKĀRA OIL

सहकारतैलमीषत्तिक्तमतिसुगन्धि वातकफहरं रूक्षं मधुरकषायं रसवन्नातिपित्तकरं च ॥ १२७ ॥

Oil of *sahakāra* (mango) is slightly bitter, excessively fragrant, eliminates *vāta* and *kapha*, is drying, sweet, astringent and is not excessively *pitta* increasing like (mango) juice.

128–130. SESAME OIL — THE BEST EXAMPLE OF VEGETABLE OILS

फलोद्भवानि तैलानि यान्युक्तानीह कानिचित् ॥
गुणान् कर्म च विज्ञाय फलानीव विनिर्दिशेत् ॥ १२८ ॥

यावन्तः स्थावराः स्नेहाः समासात्परिकीर्तिताः ॥
सर्वे तैलगुणा ज्ञेयाः सर्वे चानिलनाशनाः ॥ १२९ ॥

सर्वेभ्यस्त्विह तैलेभ्यस्तिलतैलं विशिष्यते ॥
निष्पत्तेस्तद्गुणत्वाच्च तैलत्वमितरेष्वपि ॥ १३० ॥

Oils derived from fruits have been mentioned here broadly. The properties and actions of the oils of the fruits not mentioned here should be known to be according to the fruit concerned.

Whatever oils from the vegetable (*sthāvara*) group have been mentioned here briefly, should all be known to possess the properties of sesame oil and all pacify *vāta*.

Out of all the oils, the sesame oil is specially commended. However, because of similarity in origin and properties, oiliness is found in others also.

131. ANIMAL FAT

ग्राम्यानूपौदकानां च वसामेदोमज्जानो गुरूष्णमधुरा वातघ्ना, जाङ्गलैकशफक्रव्यादादीनां लघुशीतकषाया रक्तपित्तघ्नाः, प्रतुदविष्किराणां श्लेष्मघ्नाः । तत्र घृततैलवसामेदोमज्जानो यथोत्तरं गुरुविपाका वातहराश्च ॥ १३१ ॥

Fat, fatty tissue and bone-marrow of domestic, swampy and aquatic animals are heavy, hot, sweet and pacify *vāta*, those of wild animals, of one hoofed animals and of carnivorous animals, etc. are light, cold, astringent and cure haemorrhagic disorders; and those of peckers and scatterers eliminate *kapha*. The *ghṛta*, oil, fat, fatty tissue and marrow are successively more and more heavy for digestion and for *vāta* elimination.

इति तैलवर्गः ।

Thus ends the oil group.

132–147. VII. THE HONEY GROUP

अथ मधुवर्गः ।

Now begins the honey group.

132. PROPERTIES AND EFFECTS OF HONEY

मधु तु मधुरं कषायानुरसं रूक्षं शीतमग्निदीपनं वर्ण्यं स्वर्यं लघु सुकुमारं लेखनं हृद्यं वाजीकरणं सन्धानं शोधनं रोपणं (संग्राहि) चक्षुष्यं प्रसादनं सूक्ष्ममार्गानुसारि पित्तश्लेष्ममेदोमेहहिक्काश्वासकासातिसारच्छर्दितृष्णाक्रिमिविषप्रशमनं ह्लादि त्रिदोषप्रशमनं च; तत्तु लघुत्वात् कफघ्नं, पैच्छिल्यान्माधुर्यात् कषायभावाच्च वातपित्तघ्नम् ॥ १३२ ॥

Honey is sweet, astringent in subsequent taste, drying, cool and appetiser, improves complexion and voice, is light, causes softness, is antiobesic, cardio-tonic, aphrodisiac, union promoter, cleanser, healer, astringent, beneficial for the eyes and also for the body and is capable of entering the minute channels; it alleviates *pitta*, *kapha*, *medas*, urinary abnormalities, hiccough, asthma, cough, diarrhoea, vomiting, thirst, worm infestations and poisons, is pleasant and also alleviates all the three *doṣas*. It also eliminates *kapha* due to its being light in property and also (eliminates) *vāta* and *pitta* by its sliminess, sweetness and astringent quality.

133. EIGHT TYPES OF HONEY

पौत्तिकं भ्रामरं क्षौद्रं माक्षिकं छात्रमेव च ॥
आर्घ्यमौद्दालकं दालमित्यष्टौ मधुजातयः ॥ १३३ ॥

Pauttika, *bhrāmara*, *kṣaudra*, *mākṣika*, *chātra*, *ārghya*, *auddālaka* and *dāla*; these are the eight types of honey.

134. PAUTTIKA HONEY

विशेषात्पौत्तिकं तेषु रूक्षोष्णं सविषान्वयात् ॥
वातासृक्पित्तकृच्छेदि विदाहि मदकृन्मधु ॥ १३४ ॥

Out of these, *pauttika* honey is specially dry and hot, and increases *vāta, śoṇita,* and *pitta;* this is also liquefacient, produces a burning sensation and is intoxicating due to the inherent poisonous nature.

135. BHRĀMARA AND KṢAUDRA HONEY

पैच्छिल्यात् स्वादुभूयस्त्वाद्भ्रामरं गुरुसंज्ञितम् ॥
क्षौद्रं विशेषतो ज्ञेयं शीतलं लघु लेखनम् ॥ १३५ ॥

The *bhrāmara* honey is known to be heavy due to its being slimy and excessively sweet.

The *kṣaudra* honey is known specially to be cool, light and antiobesic.

136. MĀKṢIKA HONEY

तस्माल्लघुतरं रूक्षं माक्षिकं प्रवरं स्मृतम् ॥
श्वासादिषु च रोगेषु प्रशस्तं तद्विशेषतः ॥ १३६ ॥

The *mākṣika* honey is lighter than the preceeding one, is drying, and is the best; it is especially indicated in diseases like asthma, etc.

137. CHĀTRA HONEY

स्वादुपाकं गुरु हिमं पिच्छिलं रक्तपित्तजित् ॥
श्वित्रमेहकृमिघ्नं च विद्याच्छात्रं गुणोत्तरम् ॥ १३७ ॥

Chātra honey is sweet in final taste after digestion, heavy, cool and slimy; it cures haemorrhagic disorders, leucoderma, urinary discharges and worms and is rich in qualities.

138. ĀRGHYA HONEY

आर्घ्यं मध्वतिचक्षुष्यं कफपित्तहरं परम् ॥
कषायं कटु पाके च बल्यं तिक्तमवातकृत् ॥ १३८ ॥

Ārghya honey is very beneficial for the eyes, eliminates *kapha* and *pitta* completely, is astringent and acrid in final taste after digestion, is strengthening, bitter and is not much *vāta*-increasing.

139, 140/1. AUDDĀLAKA AND DĀLA HONEY

औद्दालकं रुचिकरं स्वर्यं कुष्ठविषापहम् ॥
कषायमम्लमुष्णं च पित्तकृत् कटुपाकि च ॥ १३९ ॥
छर्दिमेहप्रशमनं मधु रूक्षं दलोद्भवम् ॥

Auddālaka honey improves taste and voice, cures skin diseases (including leprosy) and poisoning, is astringent, sour and hot and increases *pitta* and is bitter in final taste after digestion. *Dāla* honey alleviates vomiting and urinary discharges and is drying.

140/2, 141. FRESH VERSUS OLD HONEY

बृंहणीयं मधु नवं नातिश्लेष्महरं सरम् ॥ १४० ॥
मेदःस्थौल्यापहं ग्राहि पुराणमतिलेखनम् ॥
दोषत्रयहरं पक्वामाममम्लं त्रिदोषकृत् ॥ १४१ ॥

Fresh honey is nourishing, does not eliminate *kapha* too much and is a laxative.

Old honey decreases *medas* and obesity, is anti-diarrhoeal and is excessively antiobesic.

Matured honey eliminates all the three *doṣas* and the immature one is sour and increases the three *doṣas*.

142. HONEY, THE BEST SYNERGISTIC MEDICATION AGENT

तद्युक्तं विविधैर्योगैर्निहन्यादामयान् बहून् ॥
नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु ॥ १४२ ॥

Honey when administered with various preparations, cures many types of diseases. Honey being derived from different types of substances, is the best excipient

143–147. PRECAUTIONS REGARDING INCOMPATIBILITIES

तत्तु नानाद्रव्यरसगुणवीर्यविपाकविरुद्धानां पुष्परसानां सविषमक्षिकासंभवत्वाच्चानुष्णोपचारम् ॥ १४३ ॥

उष्णैर्विरुध्यते सर्वं विषान्वयतया मधु ॥
उष्णार्तमुष्णैरुष्णे वा तन्निहन्ति यथा विषम् ॥ १४४ ॥
तत्सौकुमार्याच्च तथैव शैत्यान्नानौषधीनां रससंभवाच्च ॥
उष्णैर्विरुध्येत विशेषतश्च तथाऽन्तरीक्षेण जलेन चापि ॥ १४५ ॥
उष्णेन मधु संयुक्तं वमनेष्ववचारितम् ॥
अपाकादनवस्थानान्न विरुध्येत् पूर्ववत् ॥ १४६ ॥
मध्वामात्परतस्त्वन्यदामं कष्टं न विद्यते ॥
विरुद्धोपक्रमत्वात्तत् सर्वं हन्ति यथा विषम् ॥ १४७ ॥

Due to being derived by poisonous flies and also (due to being derived) from the nactar of flowers, possessing different and varied drugs, tastes, properties, potencies and final tastes after digestion, the honey should not be associated with hot (drugs, things, seasons and diseases).

The honey being related to poisons is incompatible with hot things. Like a poison, it kills one suffering from heat, if administered along with hot things and in hot season.

The honey due to being soft and cool; and also due to being derived from the nectars of various drugs is specially incompatible with hot (drugs, things, diseases and season) and (is incompatible) even with sky water.

Honey, if administered with hot things, for emetic procedures is not incompatible as before because of its not getting digested and not being retained.

No other unripe substance is as much troublesome[1] as immature honey. As the treatment of an intake of immature honey involves incompatible measures, it renders all remedies futile, just as in a case of (severe) poisoning.

इति मधुवर्गः ।

Thus ends the honey group.

148–169. VIII. THE CANDY GROUP

अथेक्षुवर्गः ।

Now begins the candy group.

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[1] Causes indigestion–Ḍalhaṇa.

148. PROPERTIES AND EFFECTS OF THE SUGARCANES

इक्षवो मधुरा मधुरविपाका गुरवः शीताः स्निग्धा बल्या वृष्या मूत्रला रक्तपित्तप्रशमनाः कृमिकफकराश्चेति । ते चानेकविधाः । तद्यथा—॥ १४८ ॥

The sugarcanes are sweet, sweet in final taste after digestion, heavy, cool, demulcent, strengthening, spermatogenic and diuretic; they alleviate haemorrhagic disorders and encourage production of worms and *kapha*. They are of various types as follows :

149, 150. SPECIFIC TYPES IN THE CANDY GROUP

पौण्ड्रको भीरुकश्चैव वंशकः श्वेतपोरकः ॥
कान्तारस्तापसेक्षुश्च काष्ठेक्षुः सूचिपत्रकः ॥ १४९ ॥
नैपालो दीर्घपत्रश्च नीलपोरोऽथ कोशकृत् ॥
इत्येता जातयः स्थौल्याद्, गुणान् वक्ष्याम्यतः परम् ॥ १५० ॥

Pauṇḍraka, bhīruka, vaṁśaka, śvetaporaka, kāntāra, tāpasekṣu, kāṣṭhekṣu, sūcipatraka, naipāla, dīrghapatra, nīlapora and *kośakṛt*; these are the different types of sugarcanes broadly. Now I would describe their properties.

151–155/1. THE INDIVIDUAL MEMBERS OF THE CANDY GROUP

सुशीतो मधुरः स्निग्धो बृंहणः श्लेष्मलः सरः ॥
अविदाही गुरुर्वृष्यः पौण्ड्रको भीरुकस्तथा ॥ १५१ ॥

आभ्यां तुल्यगुणः किंचित्सक्षारो वंशको मतः ॥
वंशवच्छ्वेतपोरस्तु किंचिदुष्णः स वातहा ॥ १५२ ॥

कान्तारतापसाविक्षू वंशकानुगतौ मतौ ॥
एवंगुणस्तु काष्ठेक्षुः स तु वातप्रकोपणः ॥ १५३ ॥

सूचीपत्रो नीलपोरो नैपालो दीर्घपत्रकः ॥
वातलाः कफपित्तघ्नाः सकषाया विदाहिनः ॥ १५४ ॥

कोशकारो गुरुः शीतो रक्तपित्तक्षयापहः ॥

Pauṇḍraka and *bhīruka* are very cool, sweet, demulcent, nourishing, *kapha* increasing, laxative, do not produce acid indigestion and are heavy and spermatogenic.

Vaṁśaka is considered to be similar to both of these, and is slightly alkaline.

Śvetapora is like *vaṁśaka;* it is slightly hot and pacifies *vāta.*

Kāntāra and *tāpasekṣu* are like *vaṁśaka.*

Kāṣṭhekṣu is also similar in properties but it aggravates *vāta.*

Sūcīpatra, nīlapora, naipāla and *dīrghapatraka* increase *vāta,* eliminate *kapha* and *pitta,* are astringent, and produce acid indigestion.

Kośakāra is heavy and cool; it cures haemorrhagic disorders and consumption.

155/2,156. TASTES IN DIFFERENT PARTS OF THE PLANT

अतीव मधुरो मूले मध्ये मधुर एव तु ॥ १५५ ॥
अग्रेष्वक्षिषु विज्ञेय इक्षूणां लवणो रसः ॥ १५६ ॥

The roots (of sugarcane) are excessively sweet, the middle portion is sweet and the terminal portion and buds of sugarcane are known to have saltish taste.

157, 158. CHEWED VS. MACHINE EXTRACTED SUGARCANE JUICE

अविदाही कफकरो वातपित्तनिवारणः ॥
वक्त्रप्रह्लादनो वृष्यो दन्तनिष्पीडितो रसः ॥ १५७ ॥
गुरुर्विदाही विष्टम्भी यान्त्रिकस्तु प्रकीर्तितः ॥
पक्वो गुरुः सरः स्निग्धः सतीक्ष्णः कफवातनुत् ॥ १५८ ॥

Juice expressed after chewing by teeth does not produce acid indigestion, increases *kapha,* allays *vāta* and *pitta,* is pleasant for the oral cavity and is spermatogenic.

Juice expressed by a (crushing) machine is heavy, causes acid indigestion, and produces gurgling sounds during digestion.

Cooked juice is heavy, laxative, demulcent, sharp, and eliminates *kapha* and *vāta*.

159. PHĀṆITA

फाणितं गुरु मधुरमभिष्यन्दि बृंहणमवृष्यं त्रिदोषकृच्च ॥ १५९ ॥

Phāṇita[1] (treacle) is heavy, sweet, hydrating, nourishing, and anti-spermatogenic, and causes derangement of all the three *doṣas*.

160. UNPURIFIED GUḌA

गुडः सक्षारमधुरो नातिशीतः स्निग्धो मूत्ररक्तशोधनो नातिपित्तजिद्वातघ्नोमेदःकृमिकफकरो बल्यो वृष्यश्च ॥ १६० ॥

Guḍa (unpurified) is sweet and alkaline, is not very cool, is demulcent, cleanses the urine and the blood, has little *pitta* pacifying action, allays *vāta*, encourages production of *medas*, worms and *kapha*, is strengthening and spermatogenic.

161. PURE GUḌA

पित्तघ्नो मधुरः शुद्धो वातघ्नोऽसृक्प्रसादनः ॥
सपुराणोऽधिकगुणो गुडः पथ्यतमः स्मृतः ॥ १६१ ॥

Pure *guḍa* eliminates *pitta*, is sweet, eliminates *vāta* and is beneficial for the blood; if old, it is rich in qualities and is much more beneficial.

162–165. SUGAR PREPARATIONS

मत्स्यण्डिकाखण्डशर्करा विमलजाता उत्तरोत्तरं शीताः स्निग्धाः गुरुतरा मधुरतरा वृष्या रक्तपित्तप्रशमनास्तृष्णाप्रशमनाश्च ॥ १६२ ॥

यथा यथैषां वैमल्यं मधुरत्वं तथा तथा ॥
स्नेहगौरवशैत्यानि सरत्वं च तथा तथा ॥ १६३ ॥
यो यो मत्स्यण्डिकाखण्डशर्कराणां स्वको गुणः ॥
तेन तेनैव निर्देश्यस्तेषां विस्रावणो गुणः ॥ १६४ ॥
सारस्थिता सुविमला निःक्षारा च यथा यथा ॥
तथा गुणवती सर्वा विज्ञेया शर्करा बुधैः ॥ १६५ ॥

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[1] *Phāṇita* is that type of cooked sugarcane juice which is liquid but has attained a little viscid consistency.

Matsyaṇḍikā[1], *khaṇḍa*[2] and *śarkarā*[3] are each progressively purer, colder, more demulcent, heavier, sweeter, more spermatogenic and alleviators of haemorrhagic disorders and of thirst.

The more their purity and sweetness increases the more their demulcent, heavy, cool and laxative properties increase.

Whatever are the properties of *matsyaṇḍikā, khaṇḍa,* and *śarkarā*, the same properties are retained in their drinks.

Sugar should be known by the wise to possess more and more good qualities as it gets more and more concentrated, purified and saltless.

166. MADHUŚARKARĀ

मधुशर्करा पुनश्छर्द्यतीसारहरी रूक्षा छेदनी प्रसादनी कषायमधुरा मधुरविपाका च ॥ १६६ ॥

Madhuśarkarā (honey sugar) cures vomiting and diarrhoea, is drying, eliminates viscid expectoration, is pleasant, astringent, sweet and also sweet in final taste after digestion.

167. YAVĀSAŚARKARĀ

यवासशर्करा मधुरकषाया तिक्तानुरसा श्लेष्महरी सरा चेति ॥ १६७ ॥

Yavāsaśarkarā (*mannā* sugar) is sweet, astringent and bitter in subsequent taste; it eliminates *kapha* and is a laxative.

168. GENERAL EFFECTS OF SUGARS

यावत्यः शर्कराः प्रोक्ताः सर्वा दाहप्रणाशनाः ॥
रक्तपित्तप्रशमनाश्छर्दिमूर्च्छातृषापहाः ॥ १६८ ॥

All sugars mentioned above remove burning sensation, alleviate haemorrhagic conditions and cure vomiting, fainting and thirst.

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[1] Impure liquid sugar.

[2] Impure sugar.

[3] Sugar.

169. MADHŪKA PHĀṆITA

रूक्षं मधूकपुष्पोत्थं फाणितं वातपित्तकृत् ॥
कफघ्नं मधुरं पाके कषायं बस्तिदूषणम् ॥ १६९ ॥

Phāṇita (treacle) derived from the flowers of *madhūka* is drying, increases *vāta* and *pitta,* eliminates *kapha,* is sweet in final taste after digestion, is astringent and adversely affects the urinary bladder.

इतीक्षुवर्गः ।

Thus ends the candy group.

170–216. IX. THE WINE GROUP

अथ मद्यवर्गः ।

Now begins the wine group.

170, 171. PROPERTIES AND EFFECTS OF WINES

सर्वं पित्तकरं मद्यमम्लं रोचनदीपनम् ॥
भेदनं कफवातघ्नं हृद्यं बस्तिविशोधनम् ॥ १७० ॥
पाके लघु विदाह्युष्णं तीक्ष्णमिन्द्रियबोधनम् ॥
विकासि सृष्टविण्मूत्रं श्रृणु तस्य विशेषणम् ॥ १७१ ॥

All wines aggravate *pitta,* are sour and increase the relish for food; they are appetisers, purgatives, eliminate *kapha* and *vāta,* are cardiotonic and purify the bladder.

They are easy to digest, produce a burning sensation, are hot, sharp and sensory stimulants, produce laxity, and evacuate faeces and urine; now please listen to their different types.

172, 173. WINE PREPARED FROM GRAPES

मार्द्वीकमविदाहित्वान्मधुरान्वयतस्तथा ॥
रक्तपित्तेऽपि सततं बुधैर्न प्रतिषिध्यते ॥ १७२ ॥
मधुरं तद्धि रूक्षं च कषायानुरसं लघु ॥
लघुपाकि सरं शोषविषमज्वरनाशनम् ॥ १७३ ॥

As wine prepared from the grapes does not produce a burning sensation and as it is derived from sweet substances, the wise never prohibit its use in haemorrhagic disorders. This wine is sweet, drying, astringent in subsequent taste, light, easy to digest, laxative, and cures consumption and irregular fevers.

174, 175/1.

WINE PREPARED FROM KHARJŪRA (DATE PALM)

माद्वीकाल्पान्तरं किंचित् खार्जूरं वातकोपनम् ॥
तदेव विशदं रुच्यं कफघ्नं कर्शनं लघु ॥ १७४ ॥
कषायमधुरं हृद्यं सुगन्धीन्द्रियबोधनम् ॥

Wine prepared from *kharjūra* is slightly inferior to the grape wine, aggravates *vāta* slightly, is not slimy, increases relish for food, eliminates *kapha*, is antiobesic, light, astringent and sweet, and (is also) cardiotonic, fragrant and a sensory stimulant.

175/2, 176/1. SURĀ

कासार्शोग्रहणीदोषमूत्राघातानिलापहा ॥ १७५ ॥
स्तन्यरक्तक्षयहिता सुरा बृंहणदीपनी ॥

Surā[1] cures cough, piles, sprue and urinary retention and vitiated *vāta*; it is beneficial as a galactogogue and for anaemias, is growth promoting, and is an appetiser.

176/2, 177/1. WHITE SURĀ

कासार्शोग्रहणीश्वासप्रतिश्यायविनाशनी ॥ १७६ ॥
श्वेता मूत्रकफस्तन्यरक्तमांसकरी सुरा ॥

White *surā*[2] cures cough, piles, sprue, asthma and coryza, increases urine, *kapha*, lactation, blood and muscles.

177/2, 178/1. PRASANNĀ

छर्द्यरोचकहृत्कुक्षितोदशूलप्रमर्दनी ॥ १७७ ॥
प्रसन्ना कफवातार्शोविबन्धानाहनाशनी ॥

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1. *Surā* is red coloured and turbid due to the enzyme pastes in it.
2. White *surā*, known colloquially as *katolī*, is prepared from white varieties of *punarnavā* and *śāli* rice, etc. as fermenting agents.

Prasannā[1] cures vomiting, distaste for food, pricking and colic types of pains in the cardiac and loin regions, as also *kapha, vāta*, piles, constipation and distension.

178/2, 179/1. YAVA AND MADHŪLIKĀ SURĀ

पित्तलाऽल्पकफा रूक्षा यवैर्वातप्रकोपणी ॥ १७८ ॥
विष्टम्भिनी सुरा गुर्वी श्लेष्मला तु मधूलिका ॥

Yava surā increases *pitta* and a little bit of *kapha*, is drying, aggravates *vāta*, produces constipation and is heavy. *Madhūlikā surā* increases *kapha*.

179/2. AKṢA SURĀ

रूक्षा नातिकफा वृष्या पाचनी चाक्षिकी स्मृता ॥ १७९ ॥

Surā prepared from *akṣa* (*bibhītaka*) is known to be drying, does not produce excessive *kapha*, is spermatogenic, and is a digestive.

180-182/1. KOHALA (? ALCOHOL), JAGALA AND BAKKASA

त्रिदोषो भेद्यवृष्यश्च कोहलो वदनप्रियः ॥
ग्राह्युष्णो जगलः पक्ता रूक्षस्तृट्कफशोफकृत् ॥ १८० ॥
हृद्यः प्रवाहिकाटोपदुर्नामानिलशोषहृत् ॥
बक्कसो हृतसारत्वाद्विष्टम्भी वातकोपनः ॥ १८१ ॥
दीपनः सृष्टविण्मूत्रो विशदोऽल्पमदो गुरुः ॥

Kohala[2] vitiates all the three *doṣas*, is a purgative, non-spermatogenic and pleasant for the mouth. *Jagala*[3] is astringent, hot, digestive and drying, and causes thirst, *kapha* and oedema and is cardiotonic and cures dysentery, distension, piles, *vāta* and consumption.

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[1] *Prasannā* is the supernatant clear liquid of *surā*.

[2] *Surā* prepared from barley flour or rice flour, similar to alcohol.

[3] *Jagala* is the lower portion of the wine, which is used as an enzyme.

Bakkasa[1] being devoid of the active part, produces gurgling during digestion, aggravates *vāta*, is an appetiser, evacuates faeces and urine, is not slimy, is slightly intoxicating and is heavy.

182/2-187/1. THE SĪDHUS

कषायो मधुरः सीधुर्गौडः पाचनदीपनः ॥ १८२ ॥
शार्करो मधुरो रुच्यो दीपनो बस्तिशोधनः ॥
वातघ्नो मधुरः पाके हृद्य इन्द्रियबोधनः ॥ १८३ ॥
तद्वत् पक्वरसः सीधुर्बलवर्णकरः सरः ॥
शोफघ्नो दीपनो हृद्यो रुच्यः श्लेष्मार्शसां हितः ॥ १८४ ॥
कर्शनः शीतरसिकः श्वयथूदरनाशनः ॥
वर्णकृज्जरणः स्वर्यो विबन्धघ्नोऽर्शसां हितः ॥ १८५ ॥
आक्षिकः पाण्डुरोगघ्नो व्रण्यः संग्राहको लघुः ॥
कषायमधुरः सीधुः पित्तघ्नोऽसृक्प्रसादनः ॥ १८६ ॥
जाम्बवो बद्धनिष्यन्दस्तुवरो वातकोपनः ॥

Sīdhu prepared with *guḍa* is astringent, sweet, digestive and an appetiser.

Sīdhu prepared with sugar is sweet, tasty and appetiser; it purifies urinary bladder, eliminates *vāta*, is sweet in final taste after digestion, is a cardiotonic, and is a sensory stimulant.

Sīdhu prepared from cooked (cane sugar) juice improves strength and complexion, is a laxative, removes oedema, is an appetiser, cardiotonic and tasty and is beneficial for *kapha* and piles.

Sīdhu prepared from uncooked juice is antiobesic, cures oedema and abdominal enlargements, improves complexion, is a digestive, improves voice, removes constipation and is beneficial for piles.

Sīdhu prepared from *akṣa* (*bibhītaka*) cures anaemias, is beneficial for wounds, is astringent (in action) and light, is astringent (in taste) and sweet, allays *pitta* and improves (the quality of) blood.

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[1] *Bakkasa* is the same as *jagala* but without the liquid portion.

Sīdhu prepared from *jambū* causes oliguria, is astringent in taste and aggravates *vāta*.

187/2–192/1. THE SURĀ AND OTHER ĀSAVAS

तीक्ष्णः सुरासवो हृद्यो मूत्रलः कफवातनुत् ॥ १८७ ॥

मुखप्रियः स्थिरमदो विज्ञेयोऽनिलनाशनः ॥
लघुर्मध्वासवश्छेदी मेहकुष्ठविषापहः ॥ १८८ ॥

तिक्तः कषायः शोफघ्नस्तीक्ष्णः स्वादुरवातकृत् ॥
तीक्ष्णः कषायो मदकृद्दुर्नामकफगुल्महृत् ॥ १८९ ॥

कृमिमेदोनिलहरो मैरेयो मधुरो गुरुः ॥
बल्यः पित्तहरो वर्ण्यो हृद्यश्चेक्षुरसासवः ॥ १९० ॥

सीधुर्मधूकपुष्पोत्थो विदाह्यग्निबलप्रदः ॥
रूक्षः कषायः कफहृद्वातपित्तप्रकोपणः ॥ १९१ ॥

निर्दिशेद्रसतश्चान्यान् कन्दमूलफलासवान् ॥

Surāsava[1,2] is sharp, cardiotonic, diuretic, eliminates *kapha* and *vāta*, is pleasant for the mouth, intoxicating for a long time, and is known to allay *vāta*.

Honey *āsava (madhvāsava)* is light, expectorant, and cures urinary discharges, skin diseases (including leprosy) and poisons, is bitter and astringent, eliminates oedema, is sharp, sweet and does not produce *vāta*.

Maireya āsava[3] is sharp, astringent and intoxicating, cures piles, *kapha* and abdominal swellings; it also eliminates worms, *medas* and *vāta* and is sweet and heavy.

Cane-sugar juice *āsava* is strengthening, eliminates *pitta*, improves complexion and is a cardiotonic.

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1. *Surāsava* is that in which *surā* has been used, instead of water for preparation of a drug (tincture).
2. *Āsava* is that in which the liquid medium for fermentation is used without having been boiled.
3. *Maireya āsava* is that in which *surā* and *āsava* both are mixed together for fermentation.

Sīdhu prepared from *madhūka* flowers produces a burning sensation, increases digestive power and strength, is drying and astringent, eliminates *kapha* and aggravates *vāta* and *pitta.*

Āsavas from other tubers, roots and fruits of other drugs should be considered according to the properties of their respective juices.

192/2–194/1. FRESH WINE VERSUS OLD WINE

नवं मद्यमभिष्यन्दि गुरु वातादिकोपनम् ॥ १९२ ॥
अनिष्टगन्धि विरसमहृद्यं च विदाहि च ॥
सुगन्धि दीपनं हृद्यं रोचिष्णु कृमिनाशनम् ॥ १९३ ॥
स्फुटस्रोतस्करं जीर्णं लघु वातकफापहम् ॥

Wine freshly prepared is hydrating, heavy, aggravates *vāta,* etc. has a disagreeable odour and taste, is not a cardiotonic and causes heartburn.

Old preserved wine has a good odour, is an appetiser and a cardiotonic, produces a relish for food, kills worms, opens channels, is light and eliminates *vāta* and *kapha.*

194/2–197/1. THE ARIṢṬAS

अरिष्टो द्रव्यसंयोगसंस्कारादधिको गुणैः ॥ १९४ ॥
बहुदोषहरश्चैव दोषाणां शमनश्च सः ॥
दीपनः कफवातघ्नः सरः पित्ताविरोधनः ॥ १९५ ॥
शूलाध्मानोदरप्लीहज्वराजीर्णार्शसां हितः ॥
पिप्पल्यादिकृतो गुल्मकफरोगहरः स्मृतः ॥ १९६ ॥
चिकित्सितेषु वक्ष्यन्तेऽरिष्टा रोगहराः पृथक् ॥

Ariṣṭa[1] has more qualities due to its association with drugs and processings; it cures many diseases and also alleviates *doṣas,* is an appetiser and eliminates *kapha* and *vāta*; it is a laxative, allays *pitta* slightly and is beneficial for colic, distension, abdominal enlargements, splenomegaly, fevers, indigestion and piles.

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[1] Here fermentation is done after the liquids have been boiled (as opposed to *āsava* in which boiling is not employed).

Ariṣṭa prepared from *pippalī* group of drugs is known to cure abdominal swellings and *kaphaja* disorders. Different *ariṣṭas* for curing different diseases would be described in *Cikitsā-Sthāna*.

197/2, 198/1. ARIṢṬA, ĀSAVA AND SĪDHU, A GENERAL PRINCIPLE

अरिष्टासवसीधूनां गुणान् कर्माणि चादिशेत् ॥ १९७ ॥
बुद्धया यथास्वं संस्कारमवेक्ष्य कुशलो भिषक् ॥

The wise physician should describe the properties and actions of *ariṣṭas*, *āsavas* and *sīdhus* taking into consideration the drugs used and the method of preparation employed.

198/2–200/1. DEFECTIVE WINES

सान्द्रं विदाहि दुर्गन्धं विरसं कृमिलं गुरु ॥ १९८ ॥
अहृद्यं तरुणं तीक्ष्णमुष्णं दुर्भाजनस्थितम् ॥
अल्पौषधं पर्युषितमत्यच्छं पिच्छिलं च यत् ॥ १९९ ॥
तद्वर्ज्यं सर्वथा मद्यं किंचिच्छेषं च यद्भवेत् ॥

Wine which is viscid, produces a burning sensation, has a disagreeable odour and taste, is full of worms, is heavy, unpleasant, immature, sharp, hot, or kept in a bad vessel, has been prepared from less amount of drugs, is stale, very dilute and slimy and which is the residual portion (from the bulk); such wines should always be discarded.

200/2–203/1. EFFECTS OF WINES ON THE DOṢAS

तत्र यत् स्तोकसम्भारं तरुणं पिच्छिलं गुरु ॥ २०० ॥
कफप्रकोपि तन्मद्यं दुर्जरं च विशेषतः ॥
पित्तप्रकोपि बहलं तीक्ष्णमुष्णं विदाहि च ॥ २०१ ॥
अहृद्यं पेलवं पूति कृमिलं विरसं च यत् ॥
तथा पर्युषितं चापि विद्यादनिलकोपनम् ॥ २०२ ॥
सर्वदोषैरुपेतं तु सर्वदोषप्रकोपणम् ॥

Out of these, the wine which contains less of drugs, is immature, slimy and is heavy, aggravates *kapha* and is specially difficult to digest. The wine which is viscid, sharp, hot and which produces a burning sensation aggravates *pitta*. The wine which is not pleasant, is dilute and putrid, has worms and a bad taste and is stale should be known to aggravate *vāta*.

The wine which possesses all the defects aggravates all the *doṣas*.

203/2, 204/1. THE IDEAL WINE

चिरस्थितं जातरसं दीपनं कफवातजित् ॥ २०३ ॥
रुच्यं प्रसन्नं सुरभि मद्यं सेव्यं मदावहम् ॥

That wine should be used which is mature, has developed an appropriate taste, is an appetiser, pacifies *kapha* and *vāta*, is tasty and clear, has an agreeable odour and which produces a proper intoxication.

204/2–209. THE INTOXICATING EFFECTS OF WINE

तस्यानेकप्रकारस्य मद्यस्य रसवीर्यतः ॥ २०४ ॥
सौक्ष्म्यादौष्ण्याच्च तैक्ष्ण्याच्च विकासित्वाच्च वह्निना ॥
समेत्य हृदयं प्राप्य धमनीरूर्ध्वमागतम् ॥
विचाल्येन्द्रियचेतांसि वीर्यं मदयतेऽचिरात् ॥ २०५ ॥
चिरेण श्लैष्मिके पुंसि पानतो जायते मदः ॥
अचिराद्वातिके दृष्टः, पैत्तिके शीघ्रमेव च ॥ २०६ ॥
सात्त्विके शौचदाक्षिण्यहर्षमण्डनलालसः ॥
गीताऽध्ययनसौभाग्यसुरतोत्साहकृन्मदः ॥ २०७ ॥
राजसे दुःखशीलत्वमात्मत्यागं ससाहसम् ॥
कलहं सानुबन्धं तु करोति पुरुषे मदः ॥ २०८ ॥
अशौचनिद्रामात्सर्यागम्यागमनलोलताः ॥
असत्यभाषणं चापि कुर्याद्धि तामसे मदः ॥ २०९ ॥

The tastes and potencies of the many types of wines, because of their minuteness, hotness, sharpness and diffusibility, coming into contact with *agni*, having reached the heart and then the active principle having travelled up through the arteries quickly intoxicates by dulling the senses and the mind.

The *kaphaja* type of person gets intoxicated a long time after drinking, the *vātika* type gets intoxicated without much delay and the *paittika* one gets intoxicated quickly.

In the *sātvika* type of person intoxication causes a desire to be clean, generous, exhiliration and to decorate himself and induces him to sing, to study, to do good acts and to do sexual intercourse.

In the *rājasa* type of person intoxication increases the capacity to bear pain, to do sacrifice, to perform courageous acts and to fight continuously.

In the *tāmasa* type of person intoxication causes uncleanliness, sleep, envy, desire to do sexual intercourse with undesirable partners and to speak lies.

210–212. ŚUKTA (VINEGAR)

रक्तपित्तकरं शुक्तं छेदनं भुक्तपाचनम् ॥
वैस्वर्यं जरणं श्लेष्मपाण्डुक्रिमिहरं लघु ॥ २१० ॥
तीक्ष्णोष्णं मूत्रलं हृद्यं कफघ्नं कटुपाकि च ॥
तद्वत्तदासुतं सर्वं रोचनं च विशेषतः ॥ २११ ॥

गौडानि रसशुक्तानि मधुशुक्तानि यानि च ॥
यथापूर्वं गुरुतराण्यभिष्यन्दकराणि च ॥ २१२ ॥

Śukta causes haemorrhagic tendencies and expectoration, helps digest the diet, produces hoarseness of voice, digests (*āma doṣa*), cures *kapha*, anaemia and worms and is light.

All the drugs fermented with *śukta* are similar to *śukta* itself and are sharp, hot, diuretic and pleasant, eliminate *kapha,* are acrid in final taste after digestion and are specially tasty.

Śukta prepared from *guḍa*, *śukta* from (sugarcane) juice, and *śuktas* from honey are heavier and more hydrating, the preceeding one more than the latter (i. e. *guḍa sukta* is the heaviest).

213. TUṢĀMBU AND SAUVĪRAKA

तुषाम्बु दीपनं हृद्यं हृत्पाण्डुक्रिमिरोगनुत् ।।
ग्रहण्यर्शोविकारघ्नं भेदि सौवीरकं तथा ।। २१३ ।।

Tuṣāmbu[1] is an appetiser, is pleasant, cures heart diseases, anaemias and worms and also cures sprue and piles and is a purgative. *Sauvīraka*[2] has similar actions.

214–216. SOUR GRUEL

धान्याम्लं धान्ययोनित्वाज्जीवनं दाहनाशनम् ।।
स्पर्शात् पानात्तु पवनकफतृष्णाहरं लघु ।। २१४ ।।
तैक्ष्ण्याच्च निर्हरेदाशु कफं गण्डूषधारणात् ।।
मुखवैरस्यदौर्गन्ध्यमलशोषक्लमापहम् ।। २१५ ।।
दीपनं जरणं भेदि हितमास्थापनेषु च ।।
समुद्रमाश्रितानां च जनानां सात्म्यमुच्यते ।। २१६ ।।

Sour gruel due to having been prepared from paddy increases longevity, cures burning sensation by external applications and removes *vāta, kapha* and thirst on internal administration and is light. Due to its sharpness it brings out the expectoration quickly. Used as a mouthwash it removes the bad taste, odour, dirt and dryness of the mouth and lethargy. It is an appetiser, a digestive and a purgative, is beneficial as a non-demulcent enema, and is suitable for sea faring people.

इति मद्यवर्गः ।

Thus ends the wine group.

217–228. X. THE URINE GROUP

अथ मूत्राणि ।

Now begins the urine group.

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1. *Tuṣāmbu* is that *śukta* in which barley is used along with its husk.
2. *Sauvīraka* is that *śukta* which is prepared after removing the husk of barley.

217–219. THE URINES AND THEIR EFFECTS

मूत्राणि गोमहिष्यजाविगजहयखरोष्ट्राणां तीक्ष्णान्युष्णानि कटूनि तिक्तानि लवणानुरसानि लघूनि शोधनानि कफवातक्रिमिमेदोविषगुल्मार्शउदरकुष्ठशोफारोचकपाण्डुरोगहराणि हृद्यानि दीपनानि च सामान्यतः ॥ २१७ ॥

भवतश्चात्र—

तत् सर्वं कटु तीक्ष्णोष्णं लवणानुरसं लघु ॥
शोधनं कफवातघ्नं क्रिमिमेदोविषापहम् ॥ २१८ ॥

अर्शोजठरगुल्मघ्नं शोफारोचकनाशनम् ॥
पाण्डुरोगहरं भेदि हृद्यं दीपनपाचनम् ॥ २१९ ॥

The urines[1] of a cow, a she-buffalo, a she-goat, an ewe, an elephant, a horse, an ass and a camel are sharp, hot, acrid, bitter, saltish in subsequent taste, light, eliminate *malas* (excreta) and allay *kapha, vāta,* worms, *medas,* poisons, abdominal swellings, piles, abdominal enlargements, skin diseases (including leprosy), oedema, distaste (for food) and anaemias and are cardiotonic and appetisers in general.

These (verses) are quoted here :

These all are acrid, sharp, hot, saltish in subsequent taste, light, eliminative of *malas* (excretas), eliminate *kapha* and *vāta,* cure worms, *medas,* poisons, piles, abdominal enlargements and swellings, oedema, distaste and anaemias and are purgative, cardiotonic, appetiser and digestive.

220, 221. COW'S URINE

गोमूत्रं कटु तीक्ष्णोष्णं सक्षारत्वान्न वातलम् ॥
लघ्वग्निदीपनं मेध्यं पित्तलं कफवातनुत् ॥ २२० ॥

शूलगुल्मोदरानाहविरेकास्थापनादिषु ॥
मूत्रप्रयोगसाध्येषु गव्यं मूत्रं प्रयोजयेत् ॥ २२१ ॥

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[1] In general the urine of female animals such as a cow, she-buffalo, she-goat and an ewe was to be used and of male animals such as an elephant, a cow, a horse, an ass, a camel, etc. and of the human male only when specially prescribed.

Cow's urine is acrid, sharp and hot and due to its being alkaline is not *vāta*-aggravating, is light and an appetiser, increases memory (retention) power as well as *pitta* and eliminates *kapha* and *vāta*. Cow's urine should be administered for treating colics, abdominal swellings and enlargements and distension and also along with purgatives and as non-oily enematas as well as in conditions curable by (the administration of) urines.

222. SHE-BUFFALO'S URINE

दुर्नामोदरशूलेषु कुष्ठमेहाविशुद्धिषु ।।
आनाहशोफगुल्मेषु पाण्डुरोगे च माहिषम् ।। २२२ ।।

She buffalo's urine is beneficial for piles, abdominal swellings and enlargements, colics, skin diseases (including leprosy), abnormal urinary discharges and in incompletely carried out eliminative procedures and for distension, oedema, tumour and anaemias.

223. SHE-GOAT'S URINE

कासश्वासापहं शोफकामलापाण्डुरोगनुत् ।।
कटुतिक्तान्वितं छागमीषन्मारुतकोपनम् ।। २२३ ।।

She-goat's urine cures cough, asthma, oedema, jaundice and anaemias, is acrid and bitter and aggravates *vāta* slightly.

224. EWE'S URINE

कासप्लीहोदरश्वासशोषवर्चोग्रहे हितम् ।।
सक्षारं तिक्तकटुकमुष्णं वातघ्नमाविकम् ।। २२४ ।।

Ewe's urine is beneficial for cough, splenomegaly, asthma, consumption and constipation and is saltish, bitter and acrid; it is hot and eliminates *vāta*.

225. HORSE'S URINE

दीपनं कटु तीक्ष्णोष्णं वातचेतोविकारनुत् ।।
आश्वं कफहरं मूत्रं कृमिदद्रुषु शस्यते ।। २२५ ।।

Horse's urine is an appetiser, acrid, sharp, hot and cures *vāta* and mental diseases; it eliminates *kapha*, and is beneficial for worms and ringworm.

226. ELEPHANT'S URINE

सतिक्तं लवणं भेदि वातघ्नं पित्तकोपनम् ॥
तीक्ष्णं क्षारे किलासे च नागं मूत्रं प्रयोजयेत् ॥ २२६ ॥

Elephant's urine is bitter, saltish and a purgative, eliminates *vāta*, aggravates *pitta*, is sharp and should be used for alkali (cauterization) and in *kilāsa*[1].

227. ASS' URINE

गरचेतोविकारघ्नं तीक्ष्णं ग्रहणिरोगनुत् ॥
दीपनं गार्दभं मूत्रं कृमिवातकफापहम् ॥ २२७ ॥

Ass' urine cures disorders caused by accumulated poisons and psychic conditions; it is sharp, cures sprue, is an appetiser and eliminates worms, *vāta* and *kapha*.

228. CAMEL'S URINE

शोफकुष्ठोदरोन्मादमारुतक्रिमिनाशनम् ॥
अर्शोघ्नं कारभं मूत्रं मानुषं च विषापहम् ॥ २२८ ॥

Camel's urine cures oedema, skin diseases (including leprosy), abdominal enlargements, mental diseases, *vāta* disorders, worms and piles.

The human urine eliminates poisons.

229. EPILOGUE

द्रवद्द्रव्याणि सर्वाणि समासात् कीर्तितानि तु ॥
कालदेशविभागज्ञो नृपतेर्दातुमर्हति ॥ २२९ ॥

Thus all the liquid substances have been described in short and may be administered to the king by a physician who understands well the season and locality concerned.

इति श्रीसुश्रुतसंहितायां सूत्रस्थाने द्रवद्रव्यविज्ञानीयो
नाम पञ्चचत्वारिंशोऽध्यायः ॥ ४५ ॥

Thus ends the forty-fifth chapter entitled 'The Types of Liquid Substances and their Properties' of *Sūtra–Sthāna* of *Suśruta Saṁhitā*.

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[1] Leucoderma. Ref. S. S. II. 5. 17.

S. S. I. 45.

SUGGESTED RESEARCH PROBLEMS

1. A historical and comparative enquiry on the earliest available descriptions of these ten liquid substances, viz. water, milk, yoghurt, buttermilk, *ghṛta,* oil, honey, sugarcane juice, wines and urines would be worthwhile.

The various preparations, their effects and uses should be of special investigative interest.

2. Numerous clinical and experimental studies could be planned on the indications and contraindications of substances mentioned in this chapter.

3. All the various preparations mentioned in this chapter, relating to each of the liquid substances, should be prepared and studied.

4. Pharmacological studies on the different drugs mentioned in this chapter should be carried out.

5. It would be interesting to compare the ideal properties of various substances mentioned here with the standards laid down by modern usage.

सूत्रस्थानम्
षट्चत्वारिंशत्तमोऽध्यायः

अन्नपानविधिरध्यायः
Chapter on The Dietetics

CHAPTER FORTY-SIX
SŪTRA-STHĀNA

S. S. I. 46.

SUMMARY

This chapter, the longest in the treatise, deals with all aspects of dietetics. Importance of dietetics (3) is explained by Suśruta in his preliminary questionaire to Lord Dhanvantari.

The dietary articles have been classified into eleven groups, viz. the cereals (4–52), meats (53–138), fruits (139–210), vegetables (211–280), flowers (281–297), tubers (298–312), salts, metals and precious stones (313–330), prepared foods (340–391), confectionaries (392–418) and after-drinks (419–445). Classification, properties, good and bad effects, indications, etc., of each group and of the best among each group (334–339) have been given.

The cereals have been considered further into rice (4–20) and inferior cereals (21–52); meat into terrestrial (53–92) and swampy (93–138) subgroups; fruits into general (139–162), latex possessing trees (163–176) and others (177–210); those from vegetables into general, latex tree ones and others (211–280); about 27 types of flowers (281–297); 14 types of tubers (298–312); and salts into general salts (343–325), metals (326–329/1) and precious stones (329/2, 330). Best articles (331–339) amongst the above groups have been mentioned separately.

The group of prepared foods (340–391) have been described into meat, soup and milk preparations; confectionaries (eatable group) into milk, rice, flour, legume and cereal preparations and the after-drinks into water as the best after-drink, milk, meat juice and others (419–445).

Kitchen regimen (447–522) have been nicely considered as to how to keep the kitchen hygienically clean, method of serving the food, regimen during mealtime, dinner times, edible and unedible foods, post meal regimen, and all aspects of indigestion.

षट्चत्वारिंशत्तमोऽध्यायः

Chapter Forty-six

1. DIETETICS

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः ॥१॥

Now we would expound the chapter entitled 'Dietetics'.

2. यथोवाच भगवान् धन्वन्तरिः ॥२॥

As it was described by Lord Dhanvantari.

3. IMPORTANCE OF DIETETICS

धन्वन्तरिमभिवाद्य सुश्रुत उवाच—प्रागभिहितः 'प्राणिनां पुनर्मूलमाहारो बलवर्णौजसां च, स षट्सु रसेष्वायत्तः, रसाः पुनर्द्रव्याश्रयिणः,' द्रव्यरसगुणवीर्यविपाकनिमित्ते च क्षयवृद्धी दोषाणां साम्यं च, ब्रह्मादेरपि च लोकस्याहारः स्थित्युत्पत्तिविनाशहेतुः, आहारादेवाभिवृद्धिर्बलमारोग्यं वर्णेन्द्रियप्रसादश्च, तथा ह्याहारवैषम्यादस्वास्थ्यं; तस्याशितपीतलीढखादितस्य नानाद्रव्यात्मकस्यानेकविधविकल्पस्यानेकविधप्रभावस्य पृथक् पृथग्द्रव्यरसगुणवीर्यविपाककर्माणीच्छामि ज्ञातुं, न ह्यनवबुद्धस्वभावा भिषजः स्वस्थानुवृत्तिं रोगनिग्रहणं च कर्तुं समर्थाः; आहारायत्ताश्च सर्वप्राणिनो यस्मात्तस्मादन्नपानविधिमुपदिशतु मे भगवानित्युक्तः प्रोवाच भगवान् धन्वन्तरिः—अथ खलु वत्स सुश्रुत ! यथाप्रश्नमुच्यमानमुपधारयस्व ॥३॥

Suśruta spoke after saluting (Lord) Dhanvantari : "It has been mentioned previously that diet is the basis of strength, complexion and vitality in the living beings. That (diet) is dependent on the six tastes. Tastes are again dependent upon the drugs. The decrease, increase or equilibrium of the *doṣas* is due to the taste, properties, potency and after-taste of the drugs. Diet is also the factor responsible for the origin, maintenance and dissolution of the different worlds, as those of *Brahma*, etc. It is the diet which is further responsible for the growth, strength, health, complexion and normal functioning of the senses. On the other hand, ill-health is caused by irregularities of diet. I would like to know the tastes, properties, potencies, final tastes after digestion and actions of all the dietary articles separately, comprising of the chewables, drinkables, lickables and the eatables, composed of different substances available in different types of preparations and having different types of effects. Unless the physicians have a good appraisal of the real nature (of drugs), they will neither be capable of preserving the health (of the healthy), nor be able to cure diseases. O Lord ! As all living beings are dependent upon diet could you kindly instruct me in the principles governing foods and drinks." Thus requested, Lord Dhanvantari said : "My son Suśruta, Please listen to me as I discourse about (the answers to) your questions one by one."

I. THE CEREALS (4–52)

4–20. (i) THE RICE GROUP

4–7. (a) ŚĀLI RICE GROUP

तत्र लोहितशालिकलमकर्दमकपाण्डुकसुगन्धकशकुनाहृतपुष्पाण्डकपुण्डरीकमहाशालिशीतभीरुकरोध्रपुष्पकदीर्घशूककाञ्चनकमहिषमहाशूकहायनकदूषकमहादूषकप्रभृतयः शालयः ।।४।।

मधुरा वीर्यतः शीता लघुपाका बलावहाः ।।
पित्तघ्नाल्पानिलकफाः स्निग्धा बद्धाल्पवर्चसः ।।५।।

तेषां लोहितकः श्रेष्ठो दोषघ्नः शुक्रमूत्रलः ।।
चक्षुष्यो वर्णबलकृत् स्वर्यो हृद्यस्तृषापहः ।।६।।
व्रण्यो ज्वरहरश्चैव सर्वदोषविषापहः ।।
तस्मादल्पान्तरगुणाः क्रमशः शालयोऽवराः ।।७।।

Śāli rice group consists of *lohitaśāli* (red type), *kalama*, *kardamaka*, *pāṇḍuka*, *sugandhaka*, *śakunāhṛta*, *puṣpāṇḍaka*, *puṇḍarīka*, *mahāśāli*, *śītabhīruka*, *rodhrapuṣpaka*, *dīrghaśūka*, *kāñcanaka*, *mahiṣa*, *mahāśūka*, *hāyanaka*, *dūṣaka* and *mahādūṣaka*, etc.

(The properties of *sālis* in general are) :

These are sweet (in taste), cold in potency, easy to digest, strengthening, eliminate *pitta*, slightly (increase) *vāta* and *kapha*, are demulcent, cause constipation and form the faeces.

Out of all these rices *lohitaka* is the best as it eliminates (all the three) *doṣas*, increases semen and urine, is beneficial for the eyes, increases strength and improves complexion, is beneficial for the voice and heart, quenches thirst, is beneficial for the wounds, cures fever and removes all the *doṣas* and poisons.

Other varieties of *śālis* following *lohitaka* are successively slightly inferior in that order,

8–11. (b) ṢAṢṬIKA RICE GROUP

षष्टिककाङ्गुकमुकुन्दकपीतकप्रमोदककाकलकासनपुष्पकमहाषष्टिकचूर्णककुरवककेदारप्रभृतयः षष्टिकाः ॥८॥

रसे पाके च मधुराः शमना वातपित्तयोः ॥
शालीनां च गुणैस्तुल्या बृंहणाः कफशुक्रलाः ॥९॥

षष्टिकः प्रवरस्तेषां कषायानुरसो लघुः ॥
मृदुः स्निग्धस्त्रिदोषघ्नः स्थैर्यकृद्बलवर्धनः ॥१०॥

विपाके मधुरो ग्राही तुल्यो लोहितशालिभिः ॥
शेषास्त्वल्पान्तरास्तस्मात् षष्टिकाः क्रमशो गुणैः ॥११॥

Ṣaṣṭika (group of rices) are—*ṣaṣṭika*, *kāṅguka*, *mukundaka*, *pītaka*, *pramodaka*, *kākalaka*, *asanapuṣpaka*, *mahāṣaṣṭika*, *cūrṇaka*, *kuravaka and kedāra*, etc.

These are sweet in taste and in final taste after digestion, alleviate *vāta* and *pitta* and in general are similar to *śāli* in properties, are nourishing and spermatogenic and increase *kapha*.

Amongst these, *ṣaṣṭika* is the best and its secondary taste is astringent; it is light, soft, demulcent, eliminates all the three *doṣas*, maintains stability, increases strength, is sweet in final taste after digestion, is astringent and is comparable to *lohita* (red) type of rice (in properties).

Each of the rest of the *ṣaṣṭika* group of rices is slightly inferior in their properties, in that sequential order.

12-14. (c) VRĪHI RICE GROUP

कृष्णव्रीहिशालामुखजतुमुखनन्दीमुखलावाक्षकत्वरितककुक्कुटाण्डकपारावतक-पाटलप्रभृतयो व्रीहयः ॥१२॥

कषायमधुराः पाकेऽमधुरा वीर्यतोऽहिमाः ॥
अल्पाभिष्यन्दिनस्तुल्याः षष्टिकैर्बद्धवर्चसः ॥१३॥
कृष्णव्रीहिर्वरस्तेषां कषायानुरसो लघुः ॥
तस्मादल्पान्तरगुणाः क्रमशो व्रीहयोऽपरे ॥१४॥

Vrīhi (group of rice) are *kṛṣṇavrīhi, śālāmukha, jatumukha, nandīmukha, lāvākṣaka, tvaritaka, kukkuṭāṇḍaka, pārāvataka* and *pāṭala*, etc.

The general properties of these are astringent and sweet in taste, sweet in final taste after digestion, hot in potency, slightly hydrating, are comparable to *ṣaṣṭikas* and are constipating.

Amongst these *kṛṣṇavrīhi* is the best; its subsequent taste is astringent; it is light and the rest of the *vrīhis* differ slightly, in sequence, in their properties.

15. ŚĀLIS GROWN IN BURNT FIELDS

दग्धायामवनौ जाताः शालयो लघुपाकिनः ॥
कषाया बद्धविण्मूत्रा रूक्षाः श्लेष्मापकर्षणाः ॥१५॥

Śālis grown in burnt fields are light to digest, astringent, suppress the excretion of faeces and urine, are coarse and reduce *kapha*.

16, 17. COMPARISON OF PROPERTIES OF RICE GROWN ON DIFFERENT LANDS

स्थलजाः कफपित्तघ्नाः कषायाः कटुकान्वयाः ॥
किंचित्सतिक्तमधुराः पवनानलवर्धनाः ॥१६॥
कैदारा मधुरा वृष्या बल्याः पित्तनिबर्हणाः ॥
ईषत्कषायाल्पमला गुरवः कफशुक्रलाः ॥१७॥

(Śālis) growing in wild land (forests) cure vitiation of *kapha* and *pitta*, are astringent, acrid, slightly bitter and sweet and increase *vāta* and the digestive power.

(Those) growing in swampy lands are sweet, spermatogenic, strengthening, eliminate *pitta*, are slightly astringent, reduce the formation of excreta, are heavy and increase *kapha* and semen.

18, 19. EFFECTS OF TRANSPLANTATION ON RICE

रोप्यातिरोप्या लघवः शीघ्रपाका गुणोत्तराः ॥
अदाहिनो दोषहरा बल्या मूत्रविवर्धनाः ॥१८॥
शालयश्छिन्नरूढा ये रूक्षास्ते बद्धवर्चसः ॥
तिक्ताः कषायाः पित्तघ्ना लघुपाकाः कफापहाः ॥१९॥

(*Śāli*) rice which has been transplanted once only and those which have been transplanted many times are light, easily digestible, better in properties, do not cause burning sensation, eliminate all the three *doṣas*, are strengthening and are diuretics. *Śāli* which has been cut and grown is dry, constipating, bitter, astringent, alleviate *pitta*, are light in digestion and eliminate *kapha*.

20/1. विस्तरेणायमुद्दिष्टः शालिवर्गो हिताहितः ॥

Thus have been described in detail the beneficial and non-beneficial from amongst the (*śāli*) group.

इति शालिवर्गः ॥

Thus ends the *Śāli* group.

20/2–52. (ii) THE INFERIOR CEREALS

अथ कुधान्यवर्गः ।

Now begins the *kudhānya* (inferior type of cereals) group.

20/2, 21. ENUMERATION

तद्वत् कुधान्यमुद्गादिमाषादीनां च वक्ष्यते ॥२०॥

कोरदूषकश्यामाकनीवारशान्तनुवरकोद्दालकप्रियङ्गुमधूलिकानन्दीमुखी कुरुविन्दगवेधुकसरबरुकतोद(य)पर्णीमुकुन्दकवेणुयवप्रभृतयः कुधान्यविशेषाः ॥२१॥

In the same way, we would now describe the *kudhānyas*, *mudgas* and *māṣas* etc. *Koradūṣaka*, *śyāmāka*, *nīvāra*, *śāntanu*, *varaka*, *uddālaka*, *priyaṅgu*, *madhūlikā*, *nandīmukhī*, *kuruvinda*, *gavedhuka, sara, baruka, toda(ya) parṇī, mukundaka* and *veṇuyava* (fruit of bamboo), etc. are the important inferior cereals.

22-26. GENERAL PROPERTIES OF THE INFERIOR CEREALS

उष्णाः कषायमधुरा रूक्षाः कटुविपाकिनः ॥
श्लेष्मघ्ना बद्धनिष्यन्दा वातपित्तप्रकोपणाः ॥२२॥

कषायमधुरस्तेषां शीतः पित्तापहः स्मृतः ॥
कोद्रवश्च सनीवारः श्यामाकश्च सशान्तनुः ॥२३॥

कृष्णा रक्ताश्च पीताश्च श्वेताश्चैव प्रियङ्गवः ॥
यथोत्तरं प्रधानाः स्यू रूक्षाः कफहराः स्मृताः ॥२४॥

मधूली मधुरा शीता स्निग्धा नन्दीमुखी तथा ॥
विशोषी तत्र भूयिष्ठं वरुकः समुकुन्दकः ॥२५॥

रूक्षा वेणुयवा ज्ञेया वीर्योष्णा कटुपाकिनः ॥
बद्धमूत्राः कफहरा कषाया वातकोपनाः ॥२६॥

These (inferior cereals) are hot, astringent, sweet, dry and acrid in final taste after digestion, eliminate *kapha*, check filteration of urine, and aggravate *vāta* and *pitta*.

Out of these, the *kodrava, nīvāra, śyāmāka,* and *śāntanu* are astringent, sweet, cold and eliminate *pitta*.

Black, red, yellow and white types of *priyaṅgus* are superior successively in that order, are dry and are known to eliminate *kapha*. *Madhūlī*, as well as *nandīmukhī* are sweet, cold and demulcent. *Baruka* and *mukundaka* cause excessive drying (of fluids).

Veṇuyavas are dry, hot in potency, acrid in final taste after digestion, cause oliguria, eliminate *kapha*, are astringent and aggravate *vāta*.

27–50/1. (iii) THE PULSE GROUP

27. THE PULSES

मुद्गवनमुद्गकलायमकुष्ठमसूरमङ्गल्यचणकसतीनत्रिपुटकहरेण्वाढकीप्रभृतयो वैदलाः ॥२७॥

Pulses are *mudga, vanamudga, kalāya, makuṣṭha, masūra, maṅgalya* (white *masūra*), *caṇaka, satīna, tripuṭaka, hareṇu* and *āḍhakī*, etc.

28. GENERAL PROPERTIES OF PULSES

कषायमधुराः शीताः कटुपाका मरुत्कराः ।।
बद्धमूत्रपुरीषाश्च पित्तश्लेष्महरास्तथा ।।२८।।

These are astringent, sweet, cool, acrid in final taste after digestion, increase *vāta*, cause oliguria and constipation and eliminate *pitta* and *kapha*.

29-33. SPECIFIC PROPERTIES OF PULSES

नात्यर्थं वातलास्त्वेषु मुद्गा दृष्टिप्रसादनाः ।।
प्रधाना हरितास्तत्र वन्या मुद्गसमाः स्मृताः ।।२९।।

विपाके मधुराः प्रोक्ता मसूरा बद्धवर्चसः ।।
मकुष्ठकाः कृमिकराः कलायाः प्रचुरानिलाः ।।३०।।

आढकी कफपित्तघ्नी नातिवातप्रकोपणी ।।
वातलाः शीतमधुराः सकषाया विरूक्षणाः ।।३१।।

कफशोणितपित्तघ्नाश्चणकाः पुंस्त्वनाशनाः ।।
त एव घृतसंयुक्तास्त्रिदोषशमनाः परम् ।।३२।।

हरेणवः सतीनाश्च विज्ञेया बद्धवर्चसः ।।
ऋते मुग्दमसूराभ्यामन्ये त्वाध्मानकारकाः ।।३३।।

Amongst these, *mudgas* do not vitiate *vāta* excessively and are soothing to the eyes. Out of these the green ones are the best. *Vanamudgas* (wild variety) are comparable to *mudga* (in properties). *Masūras* are sweet in final taste after digestion and constipating. *Makuṣṭhakas* encourage growth of worms whereas *kalāyas* vitiate *vāta* to a great extent. *Āḍhakī* pacifies *kapha* and *pitta* and does not aggravate *vāta* too much.

Caṇakas cause vitiation of *vāta*, are cool, sweet, astringent and drying, eliminate *kapha*, cure haemorrhagic conditions and lessen virility. These very pulses completely alleviate all the three *doṣas* when administered with *ghṛta*.

Harenu and *satīna* are constipating. The rest (of the pulses) cause distension (of the abdmen) except the *mudga* and *masūra*.

34–44/1. OTHER PULSES

माषो गुर्भिन्नपुरीषमूत्रः स्निग्धोष्णवृष्यो मधुरोऽनिलघ्नः ।।
संतर्पणः स्तन्यकरो विशेषाद्बलप्रदः शुक्रकफावहश्च ।।३४।।

Māṣa : *Māṣa* is heavy, expels faeces and urine, is demulcent, hot, spermatogenic, sweet, pacifies *vāta*, is satiating, galactogogue, increases strength especially and also promotes formation of semen and *kapha*.

कषायभावान्न पुरीषभेदी न मूत्रलो नैव कफस्य कर्ता ।।
स्वादुर्विपाके मधुरोऽलसान्द्रः संतर्पणः स्तन्यरुचिप्रदश्च ।।३५।।

Alasāndra : *Alasāndra* (*rājamāṣa*) does not expel faeces due to its astringency, is not diuretic, does not produce *kapha*, is sweet in final taste after digestion and also sweet in taste, is satiating and a galactogogue and improves the relish for food.

माषैः समानं फलमात्मगुप्तमुक्तं च काकाण्डफलं तथैव ।।
आरण्यमाषा गुणतः प्रदिष्टा रूक्षाः कषाया अविदाहिनश्च ।।३६।।

Ātmaguptā, kākāṇḍa and āraṇyamāṣa : *Ātmaguptā* fruit is comparable to *māṣa* (in properties) and similarly the fruit of *kākāṇḍa* (is comparable).

Āraṇyamāṣas (wild *māṣa*) are dry and astringent in properties and do not produce a burning sensation.

उष्णः कुलत्थो रसतः कषायः कटुर्विपाके कफमारुतघ्नः ।।
शुक्राश्मरीगुल्मनिषूदनश्च सांग्राहिकः पीनसकासहन्ता ।।३७।।

Kulattha : *Kulattha* is hot in potency, astringent in taste, acrid in final taste after digestion, pacifies vitiated *kapha* and *vāta*, cures seminal calculi and abdominal swellings, is constipating and cures coryza and cough.

आनाहमेदोगुदकीलहिक्काश्वासापहः शोणितपित्तकृच्च ।।
कफस्य हन्ता नयनामयघ्नो विशेषतो वन्यकुलत्थ उक्तः ।।३८।।

Vanyakulattha : *Vanyakulattha* (wild type) cures distension, *medas* disorders, piles, hiccough and asthma and causes haemorrhagic conditions, eliminates *kapha* and has been said to cure eye diseases especially.

ईषत्कषायो मधुरः सतिक्तः सांग्राहिकः पित्तकरस्तथोष्णः ।।
तिलो विपाके मधुरो बलिष्ठः स्निग्धो व्रणे लेपन एव पथ्यः ।।३९।।
दन्त्योऽग्निमेधाजननोऽल्पमूत्रस्त्वच्योऽथ केश्योऽनिलहा गुरुश्च ।।
तिलेषु सर्वेष्वसितः प्रधानो मध्यः सितो हीनतरास्तथाऽन्ये ।।४०।।

Tila : *Tila* (sesamum) is slightly astringent, sweet and bitter (in taste), is astringent, increases *pitta*, is hot and sweet in final taste after digestion, is strengthening, demulcent and beneficial specially for application over wounds, is useful for teeth, increases digestive power, is a brain tonic, causes oliguria, is beneficial for the skin and hairs, pacifies *vāta* and is heavy.

Amongst all the *tilas*, the black variety is the best, white variety is (of) moderate (quality) and the others are inferior.

यवः कषायो मधुरो हिमश्च कटुर्विपाके कफपित्तहारी ।।
व्रणेषु पथ्यस्तिलवच्च नित्यं प्रबद्धमूत्रो बहुवातवर्चाः ।।४१।।
स्थैर्याग्निमेधास्वरवर्णकृच्च सपिच्छिलः स्थूलविलेखनश्च ।।
मेदोमरुत्तृड्हरणोऽतिरूक्षः प्रसादनः शोणितपित्तयोश्च ।।४२।।

Yava : *Yava* (ḅarley) is astringent, sweet, cool, acrid in final taste after digestion and alleviates *kapha* and *pitta*, is always beneficial for wounds like *tila*, produces oliguria, increases flatus and faeces, causes stability, increases digestive power, is a brain tonic, improves voice and complexion, is slimy, is an antiobesic for obese persons, removes *medas* and *vāta*[1] and thirst, is very drying and pacifies blood and *pitta*.

एभिर्गुणैर्हीनतरैस्तु किंचिद्विद्याद्यवेभ्योऽतियवानशेषैः ।।

Atiyava : *Atiyavas*[2] are slightly inferior to *yavas* in respect of these qualities.

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1. Or else *vāta* surrounded by *meda*.
2. Black and red varieties without spikes.

गोधूम उक्तो मधुरो गुरुश्च बल्यः स्थिरः शुक्ररुचिप्रदश्च ।।४३।।
स्निग्धोऽतिशीतोऽनिलपित्तहन्ता सन्धानकृच्छ्लेष्मकरः सरश्च ।।

Godhūma : Godhūma (wheat) is sweet, heavy, strengthening, and prevents ageing, increases semen and taste (for food), is demulcent and excessively cold, eliminates *vāta* and *pitta*, promotes union of wounds, increases *kapha* and is a laxative.

44/2–50/1. GENERAL PROPERTIES OF LEGUMES

रूक्षः कषायो विषशोषशुक्रबलासदृष्टिक्षयकृद्विदाही ।।४४।।
कटुर्विपाके मधुरस्तु शिम्बः प्रभिन्नविण्मारुतपित्तलश्च ।।
सितासिताः पीतकरक्तवर्णा भवन्ति येऽनेकविधास्तु शिम्बाः ।।४५।।
यथादितस्ते गुणतः प्रधाना ज्ञेयाः कटूष्णा रसपाकयोश्च ।।

Legumes are drying, astringent, neutralise poisons, are anticonsumptives, reduce semen, *kapha* and vision and produce a burning sensation (acid indigestion), are acrid in final taste after digestion, sweet (in taste), expel faeces and flatus and increase *vāta* and *pitta*.

The different types of legumes which are white, black, yellow and red in colour should be known to be superior in quality successively in that sequential order and are acrid in taste, are hot and are also acrid in final taste after digestion.

सहाद्वयं मूलकजाश्च शिम्बाः कुशिम्बिवल्लीप्रभवास्तु शिम्बाः ।।४६।।
ज्ञेया विपाके मधुरा रसे च बलप्रदाः पित्तनिबर्हणाश्च ।।
विदाहवन्तश्च भृशं विरूक्षा विष्टभ्य जीर्यन्त्यनिलप्रदाश्च ।।४७।।
रुचिप्रदाश्चैव सुदुर्जराश्च सर्वे स्मृता वैदलिकास्तु शिम्बाः ।।

The two types of *sahā* (*mudgaparṇī* and *māṣaparṇī*) and *mūlaka* legumes, as also the legumes of the creeper of *kuśimbi*, etc., should be known to be sweet in final taste after digestion and also sweet in taste and are strengthening and eliminate *pitta*.

All legumes of (fresh) pulses give rise to a burning sensation and are excessively drying, produce gurgling sounds during digestion, produce *vāta*, improve taste and are difficult to digest.

कटुर्विपाके कटुकः कफघ्नो विदाहिभावादहितः कुसुम्भः ।।४८।।

Kusumbha : *Kusumbha* is acrid in final taste after digestion and also acrid (in taste), eliminates *kapha*, and is not beneficial due to its producing a burning sensation.

उष्णाऽतसी स्वादुरसाऽनिलघ्नी पित्तोल्बणा स्यात् कटुका विपाके ॥

Atasī : *Atasī* (linseed) is hot, sweet in taste, pacifies *vāta*, increases *pitta* and is acrid in final taste after digestion.

पाके रसे चापि कटुः प्रदिष्टः सिद्धार्थकः शोणितपित्तकोपी ॥४९॥
तीक्ष्णोष्णरूक्षः कफमारुतघ्नस्तथागुणश्चासितसर्षपोऽपि ॥

Siddhārthaka : *Siddhārthaka* (white mustard) is acrid in final taste after digestion and is also acrid in taste, aggravates haemmorrhagic conditions, is sharp, hot, dry and alleviates *kapha* and *vāta*; black *sarṣapa* (mustard) is similar in properties.

50/2–51. SEASONAL AND SOIL EFFECTS

अनार्तवं व्याधिहतमपर्यागतमेव च ॥
अभूमिजं नवं चापि न धान्यं गुणवत् स्मृतम् ॥५०॥

नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम् ॥
विदाहि गुरु विष्टम्भि विरूढं दृष्टिदूषणम् ॥५१॥

Crops (cereals) grown out of season, disease afflicted ones, immature, those grown on improper soil and also those which have been freshly harvested are known to be not beneficial.

Freshly harvested crop is hydrating and that which is one year old is light.

Virūḍha[1] (crop) causes a burning sensation, is heavy, constipating and affects the vision.

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[1] Four different meanings have been given for *virūḍha* : (Ḍalhaṇa)
- (i) Those which have lost their germinating power.
- (ii) Those which have sprouted.
- (iii) Those which are slightly fried.
- (iv) Those which have germinated due to their improper storage in moist places.

52. EPILOGUE ON THE CEREAL GROUP

शाल्यादेः सर्षपान्तस्य विविधस्यास्य भागशः ।।
कालप्रमाणसंस्कारमात्राः संपरिकीर्तिताः ।।५२।।

Some considerations regarding the seasonal qualities, measures, processing and dosage of the various (cereals) beginning with *'āli* and ending with *sarṣapa* have thus been briefly described.

इति कुधान्यवर्गः ।

Thus ends cereals of the inferior group.

II. THE MEAT GROUP (53–138)

अथ मांसवर्गः ।

Now begins the meat group.

53. CLASSIFICATION

अत ऊर्ध्वं मांसवर्गानुपदेक्ष्यामः; तद्यथा—जलेशया, आनूपा, ग्राम्याः, क्रव्यभुज, एकशफा, जाङ्गलाश्चेति षण्मांसवर्गा भवन्ति। एतेषां वर्गाणामुत्तरोत्तराः प्रधानतमाः । ते पुनर्द्विविधा जाङ्गला आनूपाश्चेति । तत्र जाङ्गलवर्गोऽष्टविधः । तद्यथा—जङ्घाला, विष्किराः, प्रतुदा, गुहाशयाः, प्रसहाः, पर्णमृगा, बिलेशया, ग्राम्याश्चेति । तेषां जङ्घालविष्किरौ प्रधानतमौ ।।५३।।

Now we would describe the meat groups. The six meat groups are: (Meats of) aquatic, swampy, domestic, carnivorous, one hoofed and wild (animals.)

Out of these groups each subsequent one is superior (to the preceding one). They can also be classified in two—the terrestrial and aquatic or swampy.

(i) : THE TERRESTRIAL GROUP (53–92) is of eight types.

1. *Jaṅghāla* (Swift runners)	(54–58)
2. *Viṣkira* (Scatterers)	(59–66)
3. *Pratuda* (Peckers)	(67–71)
4. *Guhāśaya* (Cave dwellers)	(72, 73)
5. *Prasaha* (Carnivorous birds)	(74–75)
6. *Parṇamṛga* (Tree dwellers)	(76, 77)
7. *Bileśaya* (Hole dwellers)	(78–84)
8. *Grāmya* (Domestic)	(85–90/1)

Out of these, the *jaṅghālas*[1] and scatterers are the most important ones.

54-58. (1) THE JAṄGHĀLA (SWIFT RUNNERS) GROUP

तावेणहरिणर्क्षकुरङ्गकरालकृतमालशरभश्वदंष्ट्रापृषतचारुष्करमृगमातृकाप्रभृतयो जङ्घाला मृगाः कषाया मधुरा लघवो वातपित्तहरास्तीक्ष्णा हृद्या बस्तिशोधनाश्च ॥ ५४ ॥

The *janghāla* group of deer consists of *eṇa* (black variety of deer), *hariṇa* (white variety of deer), *ṛkṣa* (having blue scrotum and known as *roru*), *kuraṅga* (*caturaṅga*, a type of antelope), *karāla* (musk deer), *kṛtamāla* (those living in groups), *śarabha* (a mythological type), *śvadaṁṣṭrā* (having four teeth, known as *karkaṭaka*), *pṛṣata* (spotted), *cāruṣkara* (beautiful and small statured), and *mṛgamātṛkā* (small animal with large abdomen, a she deer known as *bhedalī*, a kind of red coloured hare like deer), etc. Their meats are astringent, sweet and light, *vāta* and *pitta* eliminative, sharp, beneficial to the heart, and bladder purifiers.

कषायमधुरो हृद्यः पित्तासृक्कफरोगहा ॥
संग्राही रोचनो बल्यस्तेषामेणो ज्वरापहः ॥ ५५ ॥

Out of these *eṇa* (meat) is astringent, sweet and beneficial to the heart; it cures *pitta*, blood and *kapha* diseases; it is astringent, increases taste, is strengthening and cures fever.

मधुरो मधुरः पाके दोषघ्नोऽनलदीपनः ॥
शीतलो बद्धविण्मूत्रः सुगन्धिर्हरिणो लघुः ॥ ५६ ॥

Hariṇa (meat) is sweet, sweet in the final taste after digestion, eliminates all the *doṣas*, is an appetiser, has cooling, properties, diminishes faeces and urine and is fragrant and light.

एणः कृष्णस्तयोर्ज्ञेयो हरिणस्ताम्र उच्यते ॥
यो न कृष्णो न ताम्रश्च कुरङ्ग सोऽभिधीयते ॥ ५७ ॥

Out of these the meat of *eṇa* is black, that of *hariṇa* is coppery red, and of *kuraṅga* is neither black nor coppery red.

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[1] Animals having well developed calf muscles.

शीताऽसृक्पित्तशमनी विज्ञेया मृगमातृका ॥
सन्निपातक्षयश्वासकासहिक्कारुचिप्रणुत् ॥ ५८ ॥

The *mṛgamātṛkā* (meat) is cool, alleviates haemmorhagic disorders, and cures all the three *aoṣas* mixed together, consumption, asthma, cough, hiccough and distaste (for food).

59-66. (2) THE VIṢKIRA[1] (SCATTERES) GROUP

लावतित्तिरिकपिञ्जलवर्तीरवर्तिकावर्तकनप्तृकावार्तीकचकोरकलविङ्कमयूरक्रकरोपचक्रकुक्कुटसारङ्गशतपत्रकुतित्तिरिकुरुवाहकयवालकप्रभृतयस्त्याहला विष्किराः ॥ ५९ ॥

लघत्रः शीतमधुराः कषाया दोषनाशनाः ॥
संग्राही दीपनश्चैव कषायमधुरो लघुः ॥
लावः कटुविपाकश्च सन्निपाते तु पूजितः ॥ ६० ॥

ईषद्गुरूष्णमधुरो वृष्यो मेधाग्निवर्धनः ॥
तित्तिरिः सर्वदोषघ्नो ग्राही वर्णप्रसादनः ॥ ६१ ॥

रक्तपित्तहरः शीतो लघुश्चापि कपिञ्जलः ॥
कफोत्थेषु च रोगेषु मन्दवाते च शस्यते ॥ ६२ ॥

हिक्काश्वासानिलहरो विशेषाद्गौरतित्तिरिः ॥
वातपित्तहरा वृष्या मेधाग्निबलवर्धनाः ॥ ६३ ॥

लघवः क्रकरा हृद्यास्तथा चैवोपचक्रकाः ॥
कषायः स्वादुलवणस्त्वच्यः केश्योऽरुचौ हितः ॥ ६४ ॥

मयूरः स्वरमेधाग्निदृक्श्रोत्रेन्द्रियदार्ढ्यकृत् ॥
स्निग्धोष्णोऽनिलहा वृष्यः स्वेदस्वरबलावहः ॥ ६५ ॥

बृंहणः कुक्कुटो वन्यस्तद्वद्ग्राम्यो गुरुस्तु सः ॥
वातरोगक्षयवमीविषमज्वरनाशनः ॥ ६६ ॥

The *viṣkira* group consists of *lāva* (perdix), *tittiri* (black partridge), *kapiñjala* (white partridge), *vartīra* (*ghargharā*)[2] (a type of quail), *vartikā* (a type of quail), *vartaka* (a type of quail), *naptṛkā* (a type of bird), *vārtīka* (*vageḍā*[2], a type of quail), *cakora* (the Greek partridge), *kalaviṅka* (a sparrow), *mayūra* (peacock), *krakara* (*kaya*,[1] a type of heron), *upacakra* (a variety of *krakara*), *kukkuṭa* (cock), *sāraṅga* (crane), *śatapatra* (*kāṣṭhakuṭṭaka*[1]), *kutittiri*, *kuruvāhaka* and *yavālaka*, etc.

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[1] Those who eat after scattering the grains.

[2] Colloquial.

These scatterers (*viṣkira*) group of animals scratch the ground and pick up (the grains, etc.) by their bill and the two claws (*tryāhala*). Their meat is light, cool, sweet, astringent and eliminates *doṣas*.

(Out of these) the *lāva* meat is astringent and an appetiser; it is astringent and sweet (in taste), light, acrid in final taste after digestion and is commendable in the combined vitiation of the *doṣas*.

The *tittiri*[2] (meat) is slightly heavy, hot, sweet and spermatogenic; it increases the power of retention (of memory) and appetite; it also pacifies all the *doṣas*, is constipative and improves the complexion.

The *kapiñjala* (meat) cures haemmorrhagic disorders, is cool, light and is commendable in diseases caused by the vitiation of *kapha* and also in *mandavāta*[3].

The white *tittiri* (meat) specially cures hiccough, asthma and *vāta* (diseases).

The *krakara* (meat) alleviates *vāta* and *pitta*, is spermatogenic, increases retentive (memory) power, digestive power and strength, is light and cardiotonic; and similar are the *upacakrakas* (meat).

The *mayūra*[4] (meat) is astringent, sweet and saltish, is beneficial for the skin, hairs and for distaste (of food), and strengthens voice, retentive power (memory), digestive power and the sensory organs of sight and hearing.

The wild *kukkuṭa* (wild fowl meat) is demulcent, hot, alleviates *vāta* and is spermatogenic; it increases sweating, improves

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1. Colloquial
2. Black variety.
3. Weak functioning of *vāta*.
4. Peacock.

voice and strength and is nourishing and heavy, The domestic (fowl) is similar but more difficult to digest and cures *vāta* diseases, consumption, vomiting and irregular fevers.

67. (3) THE PRATUDA (PECKER) GROUP

कपोतपारावतभृङ्गराजपरभृतकोयष्टिककुलिङ्गगृहकुलिङ्गगोक्ष्वेडकडिण्डिमाणवकशतपत्रकमातृनिन्दकभेदाशिशुकसारिकावल्गुलीगिरिशालट्वालट्टूषकसुगृहीखञ्जरीटहारीतदात्यूहप्रभृतयः प्रतुदाः ॥ ६७ ॥

The *pratuda* group consists of *kapota* (pigeon), *pārāvata* (a variety of pigeon), *bhṛṅgarāja* (*pakṣirāja*)[1], *parabhṛta* (*kokila*), *koyaṣṭhika* (*koyaṅga*)[1], *kuliṅga* (wild sparrow), *gṛhakuliṅga* (sparrow), *gokṣveḍaka* (*gonarda*), *ḍiṇḍimāṇavaka*, *śatapatraka* (*rājaśūka*), *mātṛnindaka* (*putraranjaka*)[1], *bhedāśi* (*putraśuha*), *śuka* (parrot), *sārikā* (*mainā*), *valgulī* (*gadulikā*)[1], *giriśā* (*girivartikā*), *laṭvā* (*lāṭ*[1], *phenjitaka*), *lattūṣaka* or *annadūṣaka* (other type of *phenjītaka*), *sugṛhī* (*vayā*)[1], *khañjarīṭa* (*kavaḍiyā*)[1], *hārīta* (*hāritāsa*)[1], and *dātyūha* (*rāyuka*)[1], etc.

68–71. GENERAL PROPERTIES OF THE (MEAT OF) PECKERS

कषायमधुरा रूक्षाः फलाहारा मरुत्कराः ॥
पित्तश्लेष्महराः शीता बद्धमूत्राल्पवर्चसः ॥ ६८ ॥
सर्वदोषकरस्तेषां भेदाशी मलदूषकः ॥
कषायस्वादुलवणो गुरुः काणकपोतकः ॥ ६९ ॥
रक्तपित्तप्रशमनः कषायविशदोऽपि च ॥
विपाके मधुरश्चापि गुरुः पारावतः स्मृतः ॥ ७० ॥
कुलिङ्गो मधुरः स्निग्धः कफशुक्रविवर्धनः ॥
रक्तपित्तहरो वेश्मकुलिङ्गस्त्वतिशुक्रलः ॥ ७१ ॥

Their (meats) are astringent, sweet and drying; the birds themselves living on fruits only, they produce *vāta*, eliminate *kapha* and *pitta*, are cool, cause oliguria and reduce the bulk of faeces.

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[1] Colloquial.

Out of these, the *bhedāśī* (meat) causes vitiation of all the *doṣas* and also vitiates *mala* (excretas). *Kāṇakapotaka* (meat) is astringent, sweet, saltish and heavy.

The *pārāvata* (meat) alleviates haemmorrhagic disorders, is astringent and non-slimy, sweet in the final taste after digestion and heavy.

The *kuliṅga* (meat) is sweet, demulcent and increases *kapha* and semen.

The *gṛhakuliṅga* (meat) cures haemmorrhagic conditions and increases semen excessively.

72, 73. (4) THE GUHĀŚAYA (CAVE DWELLERS) GROUP OF ANIMALS AND PROPERTIES OF THEIR MEAT

सिह्व्याघ्रवृकतरक्ष्वृक्षद्वीपिमार्जारश्रृगालमृगेर्वारुकप्रभृतयो गुहाशयाः ॥७२॥
मधुरा गुरवः स्निग्धा बल्या मारुतनाशनाः ॥
उष्णवीर्या हिता नित्यं नेत्रगुह्यविकारिणाम् ॥ ७३ ॥

Siṁha (lion), *vyāghra* (tiger), *vṛka* (wolf), *tarakṣu* (hyena), *ṛkṣa* (bear), *dvīpi* (leopard), *mārjāra* (wild cat), *śṛgāla* (jackal), and *mṛgervāruka*[1], etc. are dwellers in caves.

Their meat is sweet, heavy, demulcent, strengthening and pacifies *vāta*; it is hot in potency, and is always beneficial for the diseases of the eyes and the genitals.

74, 75. (5) THE PRASAHA GROUP AND PROPERTIES OF THEIR MEAT

काककङ्ककुररचाषभासशशघात्युलूकचिल्लिश्येनगृध्रप्रभृतयः प्रसहाः ॥ ७४ ॥
एते सिहादिभिः सर्वे समाना वायसादयः ॥
रसवीर्यविपाकेषु विशेषाच्छोषिणे हिताः ॥ ७५ ॥

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[1] Deer eater, like a jackal, *hariṇāḍuva*—colloquial)

Kāka (crow), *kaṅka*, *kurara*, *cāṣa*, *bhāsa*, *śaśaghātī*, *ulūka* (owl), *cillī*, *śyena* and *gṛdhra*, etc. are the *prasaha* group[1].

(The meat of) all these – crows, etc., are similar to that of the lion, etc., in their tastes, potencies and final tastes after digestion and are specially beneficial for the consumptives.

76,77. (6) THE PARṆAMṚGA GROUP AND PROPERTIES OF THEIR MEAT

मद्गुमूषिकवृक्षशायिकावकुशपूतिघासवानरप्रभृतयः पर्णमृगाः ॥ ७६ ॥

मधुरा गुरवो वृष्याश्चक्षुष्याः शोषिणे हिताः ॥
सृष्टमूत्रपुरीषाश्च कासार्शः श्वासनाशनाः ॥ ७७ ॥

Madgumūṣika[2], *vṛkṣaśāyikā*[3], *avakuśa*[4], *pūtighāsa*[5], and *vānara*[6] (*vārara*), etc. are *parṇamṛgas*[7].

Their (meat) is sweet, heavy and spermatogenic, is beneficial for the eyes and for the consumptives, helps urination and defaecation and cures cough, piles and asthma.

78-84. (7) THE BILEŚAYA (HOLE DWELLERS) GROUP AND PROPERTIES OF THEIR MEAT

78. ENUMERATION

श्वाविच्छल्यकगोधाशशवृषदंशलोपाकलोमकर्णकदलीमृगप्रियकाजगरसर्पमूषिकनकुलमहाबभ्रुप्रभृतयो बिलेशयाः ॥ ७८ ॥

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[1] Those birds which are carnivorous and attack other birds for their food.

[2] A type of serpent dwelling on the trees.

[3] Squirrel.

[4] A type of monkey.

[5] A type of cat dwelling on the trees and having fragrant testicles.

[6] Monkey.

[7] Called so as they dwell on the trees.

Śvāvit (*sehī*)[1], *śalyaka* (*sūla*)[1], *godhā* (*goha*)[1], *śaśa* (rabbit), *vṛṣadaṁśa* (a type of cat), *lopāka* (*lomaḍī*)[1], *lomaśakarṇa*, *kadalī*, *mṛgapriyaka* (*gonas*)[1], *ajagara* (large serpent), *sarpa* (serpent), *mūṣika* (mouse), *nakula* (mungoose) and *mahābabhru*, etc. are the *bileśaya* group.[2]

79. GENERAL PROPERTIES OF HOLE DWELLERS

वर्चोमूत्रं संहतं कुर्युरेते वीर्ये चोष्णाः पूर्ववत् स्वादुपाकाः ।।
वातं हन्युः श्लेष्मपित्ते च कुर्युः स्निग्धाः कासश्वासकार्श्यापहाश्च ।। ७९ ।।

Their meat solidifies faeces and (concentrates) urine, is hot in potency and sweet in final taste after digestion like the previous group, alleviates *vāta*, and causes a production of *kapha* and *pitta*, is demulcent and cures cough, asthma and emaciation.

80. ŚAŚA (RABBIT) MEAT PROPERTIES

कषायमधुरस्तेषां शशः पित्तकफापहः ।।
नातिशीतलवीर्यत्वाद्वातसाधारणो मतः ।। ८० ।।

Out of these, the *śaśa* (meat) is astringent, sweet, eliminates *pitta* and *kapha*, and due to its being not too much cold in potency is moderate for *vāta*[3].

81. GODHĀ MEAT PROPERTIES

गोधा विपाके मधुरा कषायकटुका स्मृता ।।
वातपित्तप्रशमनी बृंहणी बलवर्धनी ।। ८१ ।।

The *godhā* meat is sweet in the final taste after digestion, is known to be astringent and acrid, alleviates *vāta* and *pitta* and is nourishing and strengthening.

82. ŚALYAKA, PRIYAKA AND AJAGARA MEAT PROPERTIES

शल्यकः स्वादुपित्तघ्नो लघुः शीतो विषापहः ।।
प्रियको मारुते पथ्योऽजगरस्त्वर्शसां हितः ।। ८२ ।।

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1. Colloquial name.
2. Called so as they dwell in the holes.
3. Does not aggravate or eliminate *vāta*.

The *'alyaka* (meat) is sweet, eliminates *pitta*, is light, cool and eliminates poison.

The *priyaka* (meat) is beneficial for *vāta*; and the *ajagara* (meat) is beneficial for piles.

83, 84. SERPENT MEAT PROPERTIES

दुर्नामानिलदोषघ्नाः क्रुमिदूषीविषापहाः ॥
चक्षुष्या मधुराः पाके सर्पा मेघाग्निवर्धनाः ॥ ८३ ॥

दर्वीकरा दीपकाश्च तेषूक्ताः कटुपाकिनः ॥
मधुराश्चातिचक्षुष्याः सृष्टविण्मूत्रमारुताः ॥ ८४ ॥

The serpent's (meat) cures piles, disorders of *vāta* and eliminates worms and *dūṣīviṣa*[1]; it is beneficial for the eyes and sweet in the final taste after digestion, and increases retentive memory and the digestive power.

Out of these (the meats of) *darvīkara* (having hood) and *dīpaka* (having stripes) serpents are said to be acrid in final taste after digestion, sweet (in taste) and very beneficial for the eyes and help to evacuate faeces, urine and flatus.

85-90/1. (8) THE GRĀMYA (DOMESTIC) GROUP

85. ENUMERATION

अश्वाश्वतरगोखरोष्ट्रबस्तोरभ्रमेदःपुच्छकप्रभृतयो ग्राम्याः ॥ ८५ ॥

The domestic group of animals are :

Aśva (horse), *aśvatara* (mule), *go* (cow), *khara* (ass), *uṣṭra* (camel), *basta* (goat), *urabhra* (sheep) and *medapucchaka* (*ḍumba* or *eḍa*).

86. GENERAL PROPERTIES OF THE MEAT OF THE DOMESTIC ANIMALS

ग्राम्या वातहराः सर्वे बृंहणाः कफपित्तलाः ॥
मधुरा रसपाकाभ्यां दीपना बलवर्धनाः ॥ ८६ ॥

(Meat of) all these domestic animals alleviates *vāta*, is nourishing, increases *kapha* and *pitta*, is sweet in taste and also in final taste after digestion and is appetising and strengthening.

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[1] Slow accumulative poison.

87–90/1. PROPERTIES OF THE MEAT OF SPECIFIC DOMESTIC ANIMALS

नातिशीतो गुरुः स्निग्धो मन्दपित्तकफः स्मृतः ॥
छगलस्त्वनभिष्यन्दी तेषां पीनसनाशनः ॥ ८७ ॥

Out of these, the goat (meat) is not excessively cool, is heavy, demulcent and is known to increase *pitta* and *kapha* slightly, is not hydrating and cures coryza.

बृंहणं मांसमौरभ्रं पित्तश्लेष्मावहं गुरु ॥
मेदःपुच्छोद्भवं वृष्यमौरभ्रसदृशं गुणैः ॥ ८८ ॥

Sheep's meat is nourishing, increases *pitta* and *kapha* and is heavy.

The meat of *medapucchaka* is spermatogenic and is similar to that of goat in other properties.

श्वासकासप्रतिश्यायविषमज्वरनाशनम् ॥
श्रमात्यग्निहितं गव्यं पवित्रमनिलापहम् ॥ ८९ ॥

Cow's meat cures asthma, cough, coryza and irregular fevers, is beneficial in conditions of tiredness and excessive hunger; it is sacred and pacifies *vāta*.

औरभ्रवत्सलवणं मांसमेकशफोद्भवम् ॥

Meat of the one-hoofed animals is saltish and is like that of sheep.

90/2–92. THE HYDRATING PROPERTIES OF THE MEAT OF JĀṄGALA ANIMALS

अल्पाभिष्यन्द्ययं वर्गो जाङ्गलः समुदाहृतः ॥ ९० ॥

दूरे जनान्तनिलया दूरे पानीयगोचराः ॥
ये मृगाश्च विहङ्गाश्च तेऽल्पाभिष्यन्दिनो मताः ॥ ९१ ॥

अतीवासन्ननिलयाः समीपोदकगोचराः ॥
ये मृगाश्च विहङ्गाश्च महाभिष्यन्दिनस्तु ते ॥ ९२ ॥

(Meat of) the group of *jāṅgala* (animals) is less hydrating. Those deer and birds which dwell away from the human habitation and water are opined to be less hydrating. and those deer and birds, etc. which live close to the human habitation and water are more hydrating.

93–138. (ii) THE AQUATIC AND SWAMPY ANIMALS

आनूपवर्गस्तु पञ्चविधः। तद्यथा—कूलचराः, प्लवाः, कोषस्थाः, पादिनो, मत्स्याश्चेति ॥ ९३ ॥

The group of animals living near the watery places is of five types. They are :

Kūlacara[1], *plava*[2], *koṣastha*[3], *pādina*[4] and *matsya*[5].

94-104. (1) THE KŪLACARA ANIMALS

94. ENUMERATION

तत्र गजगवयमहिषरुरुचमरसृमररोहितवराहखड्गिगोकर्णकालपुच्छकोद्रन्यङ्क्वरण्यगवयप्रभृतयः कूलचराः पशवः ॥ ९४ ॥

Out of these, *gaja* (elephant), *gavaya* (a species of ox), *mahiṣa* (buffalo), *ruru* (a type of deer), *camara* (a type of deer), *sṛmara* (large pig), *rohita* (red deer), *varāha* (pig), *khaḍgi* (rhinocerus), *gokarṇa* (a variety of deer), *kāla pucchaka*, *udra* (*jalabilāva*[6] or water cat), *nyaṅku* (*nyaṃguṇḍ*)[6] and *araṇyagavya* (wild cow) are the animals which roam along the banks (*kūlacara*).

95. GENERAL PROPERTIES

वातपित्तहरा वृष्या मधुरा रसपाकयोः ॥
शीतला बलिनः स्निग्धा मूत्रलाः कफवर्धनाः ॥ ९५ ॥

(The meats) of these animals pacify *vāta* and *pitta*, are spermatogenic, sweet in taste and also in final taste after digestion, are cool, strengthening, demulcent and diuretic and increase *kapha*.

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1. Which roam near the banks of rivers, etc.
2. Which swim on water.
3. Those which remain in a covering, e.g. snails.
4. Those possessing legs and feet.
5. Fishes.
6. Colloquial.

96–104. PROPERTIES OF THE MEAT OF THE SPECIFIC KŪLACARA ANIMALS

विरूक्षणो लेखनश्च वीर्योष्णः पित्तदूषणः ।।
स्वाद्वम्ललवणस्तेषां गजः श्लेष्मानिलापहः ।। ९६ ।।

गवयस्य तु मांसं हि स्निग्धं मधुरकासजित् ।।
विपाके मधुरं चापि व्यवायस्य तु वर्धनम् ।। ९७ ।।

स्निग्धोष्णमधुरो वृष्यो महिषस्तर्पणो गुरुः ।।
निद्रापुंस्त्वबलस्तन्यवर्धनो मांसदार्ढ्यकृत् ।। ९८ ।।

रुरोर्मांसं समधुरं कषायानुरसं स्मृतम् ।।
वातपित्तोपशमनं गुरु शुक्रविवर्धनम् ।। ९९ ।।

तथा चमरमांसं तु स्निग्धं मधुरकासजित् ।।
विपाके मधुरं चापि वातपित्तप्रणाशनम् ।। १०० ।।

सृमरस्य तु मांसं च कषायानुरसं स्मृतम् ।।
वातपित्तोपशमनं गुरु शुक्रविवर्धनम् ।। १०१ ।।

स्वेदनं बृंहणं वृष्यं शीतलं तर्पणं गुरु ।।
श्रमानिलहरं स्निग्धं वाराहं बलवर्धनम् ।। १०२ ।।

कफघ्नं खड्गिपिशितं कषायमनिलापहम् ।।
पित्र्यं पवित्रमायुष्यं बद्धमूत्रं विरूक्षणम् ।। १०३ ।।

गोकर्णमांसं मधुरं स्निग्धं मृदु कफावहम् ।।
विपाके मधुरं चापि रक्तपित्तविनाशनम् ।। १०४ ।।

Out of these, the elephant (meat) is more drying, anti-obesic, hot in potency, vitiates *pitta,* is sweet, sour and saltish and eliminates *kapha* and *vāta.*

The meat of *gavaya* is demulcent and sweet, removes cough, is sweet in the final taste after digestion and increases the capacity for intercourse.

The (meat of) buffalo is demulcent, hot, sweet, spermatogenic, satiating and heavy, and increases sleep, virility, strength and lactation and also strengthens the muscular tissue.

The meat of *ruru* is sweet, astringent in the secondary taste, alleviates *vāta* and *pitta*, is heavy and increases semen.

The meat of *camara* is demulcent and sweet, cures cough, is sweet in the final taste after digestion and eliminates *vāta* and *pitta*.

The meat of *sṛmara* is known to be astringent in the secondary taste, alleviates *vāta* and *pitta*, is heavy and increases semen.

The (meat of) the pig increases perspiration, is nourishing, spermatogenic, cool, satiating and heavy, removes tiredness, pacifies *vāta*, is demulcent and increases strength.

The meat of rhinocerus pacifies *kapha*, is astringent and eliminates *vāta*, is used for ceremonial offerings for the benefit of ancestors, is sacred, increases longevity, causes oliguria and is too drying.

The meat of *gokarṇa* is sweet demulcent and soft, increases *kapha*, is sweet in the final taste after digestion and cures the haemorrhagic disorders.

105–107. (2) THE PLAVA GROUP

105. ENUMERATION—

हंससारसक्रौञ्चचक्रवाककुररकादम्बकारण्डवजीवञ्जीवकबकबलाकापुण्डरीकप्लवशरारीमुखनन्दीमुखमद्गूत्क्रोशकाचाक्षमल्लिकाक्षशुक्लाक्षपुष्करशायिकाकोनालकाम्बुकुक्कुटिकामेघरावश्वेतवारलप्रभृतयः प्लवाः संघातचारिणः ॥ १०५ ॥

The *plava* group consists of :

Haṁsa (swan), *sārasa* (crane), *krauñca* (curlew), *cakravāka* (the ruddy goose), *kurara* (osprey), *kādamba* (a kind of goose), *kāraṇḍava* (a sort of duck), *jīvañjīvaka*, *baka* (a type of crane), *balākā* (a type of crane), *puṇḍarīka*, *plava* (*sagaḍa*)[1], *śarārīmukha* (*girgarāṭī*)[1], *nandīmukha*, *madgu* (water crow), *utkrośa* (fish eating osprey), *kācākṣa* (*bahuḍī*)[1], *mallikākṣa*, *śuklākṣa* (a type of swan), *puṣkaraśāyikā*, *konālaka*[1](*kanīyavartikā*)[1], *ambukukkuṭikā* (a type of cock), *megharāva* (a type of bird), *śvetavārala* (*jyeṣthabalakā*)[1] etc.; and these move in flocks.

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[1] Colloquial.

106, 107. GENERAL AND SPECIFIC PROPERTIES OF THE MEAT OF THE PLAVA GROUP

रक्तपित्तहराः शीताः स्निग्धा वृष्या मरुज्जितः ॥
सृष्टमूत्रपुरीषाश्च मधुरा रसपाकयोः ॥ १०६ ॥
गुरूष्णमधुरः स्निग्धः स्वरवर्णबलप्रदः ॥
बृंहणः शुक्रलस्तेषां हंसो वातविकारनुत् ॥ १०७ ॥

These cure haemorrhagic conditions, are cool, demulcent, spermatogenic, pacify *vāta*, expel urine and faeces, are sweet in taste and also in the final taste after digestion.

Out of these, (the meat of) *haṁsa* is heavy, hot, sweet, demulcent, improves voice and complexion, imparts strength and is nourishing; it also increases semen and pacifies *vātika* diseases.

108. (3) THE KOŚASTHA GROUP

शङ्खशङ्खनखशुक्तिशम्बूकभल्लूकप्रभृतयः कोशस्थाः ॥ १०८ ॥

The *kośastha* group consists of :

Śaṅkha (the conch-shell), *śaṅkhanakha* (small conch), *śukti* (oyster-shell), *śambūka* (a bivalve shell) and *bhallūka* (a type of shell), etc.

109. (4) THE PĀDINA GROUP

कूर्मकुम्भीरकर्कटककृष्णकर्कटकशिशुमारप्रभृतयः पादिनः ॥ १०९ ॥

The *pādin* (footed) group consists of :

Kūrma (tortoise), *kumbhīra* (crocodile), *karkaṭaka* (crab), *kṛṣṇa karkaṭaka* (black crab) and *śiśumāra*, etc.

110, 111. GENERAL PROPERTIES OF THE MEAT OF THE KOŚASTHA AND PĀDINA ANIMALS

शङ्खकूर्मादयः स्वादुरसपाका मरुन्नुदः ॥
शीताः स्निग्धा हिताः पित्ते वर्चस्याः श्लेष्मवर्धनाः ॥११०॥
कृष्णकर्कटकस्तेषां बल्यः कोष्णोऽनिलापहः ॥
शुक्लः सन्धानकृत् सृष्टविण्मूत्रोऽनिलपित्तहा ॥१११॥

Meats of these groups beginning with *Śaṅkha* and *kūrma* are sweet in taste and also in the final taste after digestion, pacify *vāta*, are cool, demulcent and beneficial for *paittika* (disorders), and increase faeces and *kapha*.

Out of them, the meat of the black *karkaṭaka* is strengthening, slightly hot and eliminates *vāta*; the meat of the white variety encourages union, helps in defaecation and urination and pacifies *vāta* and *pitta*.

112–124. (5) THE MATSYA GROUP (FISHES)

112. CLASSIFICATION

मत्स्यास्तु द्विविधा नादेयाः सामुद्राश्च ॥ ११२ ॥

The fishes are of two types—those of the rivers and those of the seas.

113. (a) THE RIVER FISHES : ENUMERATION

तत्र नादेयाः—रोहितपाठीनपाटलाराजीववर्मिगोमत्स्यकृष्णमत्स्यवागुञ्जारमुरलसहस्रदंष्ट्रप्रभृतयः ॥ ११३ ॥

Out of these, the fishes found in rivers are :

Rohita, pāṭhīna, pāṭalā, rājīva, varmi, gomatsya, kṛṣṇamatsya, vāguñjāra, murala, sahasradaṁṣṭra, etc.

114. THE GENERAL PROPERTIES OF THE FLESH OF THE RIVER FISHES

नादेया मधुरा मत्स्या गुरवो मारुतापहाः ॥
रक्तपित्तकराश्चोष्णा वृष्याः स्निग्धाल्पवर्चसः ॥ ११४ ॥

(The flesh of) the river fishes is sweet and heavy, pacifies *vāta*, causes haemorrhagic disorders, is hot, spermatogenic and demulcent and reduces the faecal quantity.

115-117. PROPERTIES OF THE MEAT OF THE SPECIFIC RIVER FISHES

कषायानुरसस्तेषां शष्पशैवालभोजनः ॥
रोहितो मारुतहरो नात्यर्थं पित्तकोपनः ॥ ११५ ॥

पाठीनः श्लेष्मलो वृष्यो निद्रालुः पिशिताशनः ॥
दूषयेद्रक्तपित्तं तु कुष्ठरोगं करोत्यसौ ॥
मुरलो बृंहणो वृष्यः स्तन्यः श्लेष्मकरस्तथा ॥ ११६ ॥

सरस्तडागसंभूताः स्निग्धाः स्वादुरसाः स्मृताः ॥
महाह्लदेषु बलिनः, स्वल्पेऽम्भस्यबलाः स्मृताः ॥११७॥

Out of these, the *rohita* fish is astringent in the secondary taste, as its own diet consists of grass and moss; it pacifies *vāta* and does not aggravate *pitta* too much.

The *pāṭhīna* fish which is a non-vegetarian animal, increases *kapha* and is spermatogenic; it (the *pāṭhīna*) induces sleep, vitiates *śoṇita* and *pitta* and gives rise to skin diseases (including leprosy). The *murala* (flesh) is nourishing, spermatogenic, galactogogue and increases *kapha*.

Those (fishes) which live in ponds and lakes are demulcent and sweet; those which live in the bigger lakes are strengthening while those which live in the smaller collections of water are not so strengthening.

118-120. (b) SEA FISHES

118. ENUMERATION

तिमितिमिङ्गिलकुलिशपाकमत्स्यनिरुलनन्दिवार लकमकरगर्गरचन्द्रक-
महामीनराजीवप्रभृतयः सामुद्राः ॥ ११८ ॥

Timi, *timiṅgila*, *kuliśa*, *pākamatsya*, *nirula*, *nandivāralaka*, *makara*, *gargara*, *candraka*, *mahāmīna* and *rājīva*, etc. are the sea fishes.

119. GENERAL PROPERTIES OF THE SEA FISHES

सामुद्रा गुरवः स्निग्धा मधुरा नातिपित्तलाः ॥
उष्णा वातहरा वृष्या वर्चस्याः श्लेष्मवर्धनाः ॥ ११९ ॥

The sea fishes are heavy, demulcent, sweet, not excessively *pitta*-increasing and are hot, pacify *vāta*, are spermatogenic and increase faeces and *kapha*.

120-124. COMPARATIVE PROPERTIES OF MEATS OF SEA AND RIVER WATER FISHES AND FISHES FROM DIFFERENT TYPES OF RESERVOIRS

बलावहा विशेषेण मांसाशित्वात् समुद्रजाः ॥
समुद्रजेभ्यो नादेया बृंहणत्वाद्गुणोत्तराः ॥ १२० ॥
तेषामप्यनिलघ्नत्वाच्चौण्ट्यकौप्यौ गुणोत्तरौ ॥
स्निग्धत्वात् स्वादुपाकत्वात्तयोर्वाप्या गुणाधिकाः ॥ १२१ ॥

नादेया गुरवो मध्ये यस्मात् पुच्छास्यचारिणः ॥
सरस्तडागजानां तु विशेषेण शिरो लघु ॥ १२२ ॥
अदूरगोचरा यस्मात्तस्मादुत्सोदपानजाः ॥
किंचिन्मुक्त्वा शिरोदेशमत्यर्थं गुरवस्तु ते ॥ १२३ ॥
अधस्ताद्गुरवो ज्ञेया मत्स्याः सरसिजाः स्मृताः ॥
उरोविचरणात्तेषां पूर्वमङ्गं लघु स्मृतम् ॥ १२४ ॥

The sea fishes being carnivorous are specially strengthening. As the river fishes are more nourishing they are superior in quality to sea fishes.

Even out of them (the river fishes) the fishes of *cuṇṭī* and *kūpa* on account of their *vāta*-pacifying properties are superior. Further, amongst these two, the fishes of *vāpī* (*kūpa*) being more demulcent and also sweet in the final taste after digestion are superior in properties.

The river fishes are heavier in the middle as they move by the face or tail ends; while those of *saras* and *taḍāga* are specially lighter at the head end.

Fishes of the hill stream not being able to go far are very heavy everywhere except for a small part of the head.

Sea-fishes (*sarasija*) are known to be heavy in their basal parts and their movements being from the chest; their front part is light.

125. EPILOGUE

इत्यानूपो महास्यन्दी मांसवर्ग उदीरितः ॥ १२५ ॥

Thus the very hydrating *ānūpa* meat group has been described.

126–128. HARMFUL MEATS

तत्र शुष्कपूतिव्याधिविषसर्पहतदिग्धविद्धजीर्णकृशबालानामसात्म्यचारिणां च मांसान्यभक्ष्याणि, यस्माद्विगतव्यापन्नापहतपरिणताल्पासंपूर्णवीर्यत्वाद्दोषकराणि भवन्ति; एभ्योऽन्येषामुपादेयं मांसमिति ॥ १२६ ॥

अरोचकं प्रतिश्यायं गुरु शुष्कं प्रकीर्तितम् ॥
विषव्याधिहतं मृत्युं बालं छर्दिं च कोपयेत् ॥ १२७ ॥
कासश्वासकरं वृद्धं त्रिदोषं व्याधिदूषितम् ॥
क्लिन्नमुत्क्लेशजननं कृशं वातप्रकोपणम् ॥ १२८ ॥

The meat which is dry or putrefied, from an animal which has died due to disease, poison or snake bite, meat pierced by poisoned weapons or of old, thin and too young animals and of those which eat unaccustomed food is not worth consuming because their potency would have faded, got polluted, destroyed, changed, lessened or else would be incomplete and hence they are harmful.

The meat of other animals than these should be used.

The dry meat causes distaste, coryza and is heavy. The meat of an animal which has died due to poison or disease causes death and that of too young (animals) aggravates vomiting,

The (meat of) an old (animal) causes cough and asthma and of a diseased (animal) causes vitiation of all the three *doṣas*.

(Eating) the putrefied meat causes nausea and that of a weak animal aggravates *vāta*.

129. PROPERTIES OF MEAT ACCORDING TO THE SEX AND THE SIZE OF THE ANIMAL

स्त्रियश्चतुष्पात्सु, पुमांसो विहङ्गेषु, महाशरीरेषु अल्पशरीराः अल्पशरीरेषु महाशरीराः प्रधानतमाः; एकजातीयानां महाशरीरेभ्यः कृशशरीराः प्रधानतमाः ॥ १२९ ॥

Out of the quadrupeds the (meat of) females is superior; out of the birds that of males (is superior); out of the group of large-bodied (animals) the meat of small-stature animals (is better); and out of the group of small-bodied animals that of the well-built animals (is superior); similarly, if the animals are of one species of large stature only, the meat from thin animals from these is superior.

130, 131. PROPERTIES OF MEAT ACCORDING TO THE PART OF THE ANIMAL

स्थानादिकृतं मांसस्य गुरुलाघवमुपदेक्ष्यामः । तद्यथा-रक्तादिषु शुक्रान्तेषु धातुषु उत्तरोत्तरास्तु गुरुतरास्तथा सक्थिस्कन्धक्रोडशिरःपादकरकटीपृष्ठचर्मकालेयकयकृदन्त्राणि ॥ १३० ॥

शिरः स्कन्ध कटी पृष्ठं सक्थिनी चात्मपक्षयोः ॥
गुरु पूर्वं वजानीयाद्धातवस्तु यथोत्तरम् ॥ १३१ ॥

Now we would describe the heaviness[1] or lightness[2] of meats according to their sites.

Thus, each succeeding *dhātu* beginning from *śoṇita* and ending with *śukra* is heavier than the preceding one; similarly, (meat from) legs, shoulders, precordium, head, feet, hands, waist, back, skin, kidneys, liver and the intestines (is heavier in that order).

Head, shoulders, waist, back and legs in both types (males and females) of birds should be known to be heavier in the reverse order (each preceding one is heavier than the following one) while their *dhātus* are heavier in their sequential order.

132, 133. COMPARATIVE PROPERTIES OF MEAT OF DIFFERENT PARTS OF THE BODY

सर्वस्य प्राणिनो देहे मध्यो गुरुरुदाहृतः ॥
पूर्वभागो गुरुः पुंसामधोभागस्तु योषिताम् ॥ १३२ ॥
उरोग्रीवं विहङ्गानां विशेषेण गुरु स्मृतम् ॥
पक्षोत्क्षेपात्समो दृष्टो मध्यभागस्तु पक्षिणाम् ॥ १३३ ॥

In all living beings middle portion of the body is heavier; the upper portion is heavier in the males and lower half in the females.

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1. More difficult to digest.
2. More easy to digest.

The chest and neck are specially heavier in case of birds; the middle portion in birds is even[1] due to fluttering of the wings.

134, 135/1. PROPERTIES OF MEAT ACCORDING TO THE DIETARY HABIT OF THE ANIMAL

अतीव रूक्षं मांसं तु विहङ्गानां फलाशिनाम् ॥
बृंहणं मांसमत्यर्थं खगानां पिशिताशिनाम् ॥ १३४ ॥
मत्स्याशिनां पित्तकरं वातघ्नं धन्वचारिणाम् ॥

The meat of the birds living on fruits only is very drying. The meat of the birds living on flesh is very nourishing, of those living on fishes increases *pitta* and of those living on cereals pacifies *vāta*.

135/2, 136. RELATIVE PROPERTIES OF MEAT OF DIFFERENT SPECIES OF ANIMALS

जलजानूपजा ग्राम्या क्रव्यादैकशफास्तथा ॥ १३५ ॥
प्रसहा बिलवासाश्च ये च जङ्घालसंज्ञिताः ॥
प्रतुदा विष्किराश्चैव लघवः स्युर्यथोत्तरम् ॥
अल्पाभिष्यन्दिनश्चैव यथापूर्वमतोऽन्यथा ॥ १३६ ॥

Meat of the animals from the groups of aquatic, swampy, domestic, carnivorous, single-hoofed, hunter, hole-dwellers, *jaṅghālas* (having well developed calf muscles), peckers, and scatterers are lighter as well as less and less hydrating in that order. In other words they are heavier and non-hydrating in the reverse order.

137. RELATIVE PROPERTIES OF MEAT IN THE SAME SPECIES OF ANIMAL

प्रमाणाधिकास्तु स्वजातावल्पसारा गुरवश्च । सर्वप्राणिनां सर्वशरीरेभ्यः प्रधानतमा भवन्ति यकृत्प्रदेशवर्तिनस्तानाददीत; प्रधानालाभे मध्यमवयस्कं सद्यस्कमक्लिष्टमुपादेयं मांसमिति ॥ १३७ ॥

(Meat of) those living beings which are more than average in size in their own species is less nutritive and is heavier than others. In all living beings the tissues of the liver region are highly superior to those from any other part of the body and should be taken. In the absence of the superior type of meat (described above), that from a freshly killed and undiseased animal of young age should be taken.

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[1] Neither heavy nor light.

138. CRITERIA FOR ASSESSING PROPERTIES OF THE MEAT

भवति चात्र—

चरः शरीरावयवाः स्वभावो धातवः क्रिया ॥
लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्ष्यते ॥ १३८ ॥

This (verse) is cited in the context.

The habits (of diet and regimen), parts of the body, nature, tissues, exercise, sex, and measurements (of the animals) and the method of preparation and the quantity should all be considered (in connection with the heaviness and lightness of meats).

इति मांसवर्गः ।

Thus ends the meat group.

अथ फलवर्गः ।

III. THE FRUIT GROUP (139-210)

139-162. (i) GENERAL FRUITS

139 ENUMERATION

अत ऊर्ध्वं फलान्युपदेक्ष्यामः । तद्यथा—दाडिमामलकबदरकोलकर्कन्धुसौवीरसिञ्चितिकाफलकपित्थमातुलुङ्गाम्राम्रातककरमर्दप्रियालनारङ्गजम्बीरलकुचभव्यपारावतवेत्रफलप्राचीनामलकतिन्तिडीकनीपकोशाम्राम्लीकाप्रभृतीनि ॥१३९॥

Now we would describe the fruits.

The fruits are as follows:—

Dāḍima (pomegranate), *āmalaka*, *badara*, *kola* (a medium size *badara*), *karkandhu* (small *badara*), *sauvīra* (largest, sweet and found in desert), *siñcitikāphala* (very sweet and of the size of a fist), *kapittha*, *mātuluṅga* (*bījapūraka*), *āmra* (mango), *āmrātaka*, *karamarda*, *priyāla*, *nāraṅga*, *jambīra*, *lakuca*, *bhavya*, *pārāvata* (sweetish sour, whitish red fruit found in Assam), *vetraphala*

(like seeds of lotus), *prācīnāmalaka, tintiḍīka* (*vṛksāmla*), *nīpa* (*kadamba* fruit), *koṣāmra* and *amlīkā, etc.*

140. THE GENERAL PROPERTIES OF FRUITS

अम्लानि रसतः पाके गुरूण्युष्णानि वीर्यतः ॥
पित्तलान्यनिलघ्नानि कफोत्क्लेशकराणि च ॥ १४० ॥

These are sour in taste, and heavy too; they are hot in potency, increase *pitta*, pacify *vāta* and induce expectoration of phlegm.

141, 142. DĀḌIMA

कषायानुरसं तेषां दाडिमं नातिपित्तलम् ॥
दीपनीयं रुचिकरं हृद्यं वर्चोविबन्धनम् ॥ १४१ ॥
द्विविधं तत्तु विज्ञेयं मधुरं चाम्लमेव च ॥
त्रिदोषघ्नं तु मधुरमम्लं वातकफापहम् ॥ १४२ ॥

Out of these *dāḍima* is astringent in the secondary taste, does not increase *pitta* very much, is an appetiser, improves taste, is a cardiotonic and solidifies faeces. This (*dāḍima*) again is of two types, viz. sweet and sour. The sweet one alleviates all the three *doṣas* and the sour one eliminates *vāta* and *kapha*.

143, 144. ĀMALAKĪ FRUIT

अम्लं समधुरं तिक्तं कषायं कटुकं सरम् ॥
चक्षुष्यं सर्वदोषघ्नं वृष्यमामलकीफलम् ॥ १४३ ॥
हन्ति वातं तदम्लत्वात् पित्तं माधुर्यशैत्यतः ॥
कफं रूक्षकषायत्वात् फलेभ्योऽभ्यधिकं च तत् ॥ १४४ ॥

Āmalakī fruit is sour, sweet, bitter, astringent, and acrid (in taste) and is a laxative, is beneficial for the eyes, pacifies all the *doṣas* and is spermatogenic. Due to its sourness (taste) it eliminates *vāta*; due to its sweetness and coolness it eliminates *pitta*; due to its dryness and astringent property (it pacifies) *kapha* and hence it is the best of all the fruits.

145–147/1. KARKANDHU, KOLA, BADARA AND SIÑCITIKĀPHALA

कर्कन्धुकोलबदरमामं पित्तकफावहम् ॥
पक्वं पित्तानिलहरं स्निग्धं समधुरं सरम् ॥ १४५ ॥
पुरातनं तृट्शमनं श्रमघ्नं दीपनं लघु ॥
सौवीरं बदरं स्निग्धं मधुरं वातपित्तजित् ॥ १४६ ॥
कषायं स्वादु संग्राहि शीतं सिञ्चितिकाफलम् ॥

Unripe fruits of *karkandhu, kola* and *badara* increase *pitta* and *kapha*. Their ripe (fruits) pacify *pitta* and *vāta* and they are demulcent, sweet and laxatives. The old fruits quench thirst, remove tiredness, are appetisers and are light. *Sauvīra* (type of) *badara* is demulcent, sweet, and alleviates *vāta* and *pitta*. *Siñcitikā* fruit is astringent (in taste), sweet and costive (in action) and cold.

147/2, 148. KAPITTHA

आमं कपित्थमस्वर्यं कफघ्नं ग्राहि वातलम् ॥ १४७ ॥
कफानिलहरं पक्वं मधुराम्लरसं गुरु ॥
श्वासकासारुचिहरं तृष्णाघ्नं कण्ठशोधनन् ॥ १४८ ॥

Unripe *kapittha* is harmful to the voice, eliminates *kapha*, is constipative and increases *vāta*. The ripe one eliminates *kapha* and *vāta*, is sweet, sour and heavy, and cures asthma, cough and anorexia; it also quenches thirst and clears the throat.

149–152/1. MĀTULUṄGA

लघ्वम्लं दीपनं हृद्यं मातुलुङ्गमुदाहृतम् ॥
त्वक् तिक्ता दुर्जरा तस्य वातक्रिमिकफापहा ॥ १४९ ॥
स्वादु शीतं गुरु स्निग्धं मांसं मारुतपित्तजित् ॥
मेध्यं शूलानिलच्छर्दिकफारोचकनाशनम् ॥ १५० ॥
दीपनं लघु संग्राहि गुल्मार्शोघ्नं तु केसरम् ॥
शूलाजीर्णविबन्धेषु मन्देऽग्नौ कफमारुते ॥ १५१ ॥
अरुचौ च विशेषेण रसस्तस्योपदिश्यते ॥

Mātuluṅga is light, sour, an appetiser and pleasant. Its rind is bitter, heavy to digest[1], and pacifies *vāta*, worms and *kapha*. Its pulp is sweet, cool, heavy, demulcent and alleviates *vāta* and *pitta*, it increases retentive (memory) power and cures colic, *vāta* diseases, vomiting, *kapha* and anorexia. Its fibrous mesh (*kesara*)[2] is an appetiser, light and costive; cures abdominal swellings and piles; its juice has been specially advocated for colics, indigestion, constipation, weak digestion, *kapha* and *vāta* diseases, and for (patients with) distaste (for food).

152/2–154/1. MANGO

पित्तानिलकरं बालं पित्तलं वद्धकेसरम् ॥ १५२ ॥
हृद्यं वर्णकरं रुच्यं रक्तमांसबलप्रदम् ॥
कषायानुरसं स्वादु वातघ्नं बृंहणं गुरु ॥ १५३ ॥
पित्ताविरोधि संपक्वमाम्रं शुक्रविवर्धनम् ॥

The unripe mango increases *pitta* and *vāta*; and the (unripe) one in which the fibrous mesh has formed increases *pitta*. Fully ripe mango is pleasant, improves complexion and taste, increases blood, muscles and strength, is astringent in the secondary taste, is sweet, pacifies *vāta*, is nutritive, heavy and is not incompatible with *pitta*, and is spermatogenic.

154/2, 155/1 ĀMRĀTAKA

बृंहणं मधुरं बल्यं गुरु विष्टभ्य जीर्यति ॥ १५४ ॥
आम्रातकफलं वृष्यं सस्नेहं श्लेष्मवर्धनम् ॥

The fruit of *āmrātaka* is nourishing, sweet, strengthening, heavy and is digested while it produces gurgling sounds, is spermatogenic, oily and increases *kapha*.

155/2. LAKUCA

त्रिदोषविष्टम्भकरं लकुचं शुक्रनाशनम् ॥ १५५ ॥

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[1] More difficult to digest.

[2] Fibrous mesh inside the seeds called *caḍubhī* in colloquial use — Ḍalhaṇa

The fruit of *lakuca* increases all the three *doṣas*, produces gurgling sounds during digestion and diminishes semen.

156. KARAMARDAKA AND PRIYĀLA

अम्लं तृषापहं रुच्यं पित्तकृत् करमर्दकम् ॥
वाहपित्तहरं वृष्यं प्रियालं गुरु शीतलम् ॥ १५६ ॥

The fruit of *karamardaka* is sour, quenches thirst and increases taste and *pitta*. The fruit of *priyāla* pacifies *vāta* and *pitta*, and is spermatogenic, heavy and cool.

157. BHAVYA

हृद्यं स्वादु कषायाम्लं भव्यमास्यविशोधनम् ॥
पित्तश्लेष्महरं ग्राहि गुरु विष्टम्भि शीतलम् ॥ १५७ ॥

The fruit of *bhavya* is pleasant, sweet, astringent and sour, cleanses the mouth, alleviates *pitta* and *kapha*, is costive and heavy, produces gurgling sounds and is cool.

158. PĀRĀVATA, NĪPA AND PRĀCĪNĀMALAKA

पारावतं समधुरं रुच्यमत्यग्निवातनुत् ॥
गरदोषहरं नीपं प्राचीनामलकं तथा ॥ १५८ ॥

The fruit of *pārāvata* is sweet, increases taste and decreases an excessive appetite and *vāta*.

The fruit of *nīpa* eliminates poisons and *doṣas* and similar are the (properties of the) fruit of *prācīnāmalaka*.

159. TINTIḌĪKA

वातापहं तिन्तिडीकमामं पित्तबलासकृत् ॥
ग्राह्युष्णं दीपनं रुच्यं संपक्वं कफवातनुत् ॥ १५९ ॥

The unripe fruit of *tintiḍīka* pacifies *vāta* and increases *pitta* and *kapha*. The ripe one iś costive, hot and an appetiser, increases taste and eliminates *kapha* and *vāta*.

160. KOŚĀMRA AND AMLĪKA

तस्मादल्पान्तरगुणं कोशाम्रफलमुच्यते ॥
अम्लीकायाः फलं पक्वं तद्वद्भेदि तु केवलम् ॥ १६० ॥

The fruit of *kośāmra* has been said to slightly differ in properties as compared with the preceding one.

The ripe fruit of *amlīka* is similar (to *tintiḍīka*) but is a purgative.

161.

NĀRAṄGA

अम्लं समधुरं हृद्यं विशदं भक्तरोचनम् ॥
वातघ्नं दुर्जरं प्रोक्तं नारङ्गस्य फलं गुरु ॥ १६१ ॥

The fruit of *nāraṅga* is sour, sweet, pleasant, not slimy, induces a relish for food,[1] pacifies *vāta*, is difficult to digest and is heavy.

162.

JAMBĪRA, AIRĀVATA AND DANTAŚAṬHA

तृष्णाशूलकफोत्क्लेशच्छर्दिश्वासनिवारणम् ॥
वातश्लेष्मविबन्धघ्नं जम्बीरं गुरु पित्तकृत् ॥
ऐरावतं दन्तशठमम्लं शोणितपित्तकृत् ॥ १६२ ॥

The fruit of *jambīra* cures thirst, colic, *kapha*, nausea, vomiting, and asthma; it eliminates *vāta* and *kapha*, removes constipation, is heavy and increases *pitta*. Fruits of *airāvata* and *dantaśaṭha* are sour and increase *śoṇita* and *pitta*.

163-176. (ii) FRUITS FROM LATEX TREES, ETC.

163.

FRUITS POSSESSING MOSTLY ASTRINGENT TASTE – ENUMERATION

क्षीरवृक्षफलजाम्बवराजादनतोदनशीतफलतिन्दुकबकुलधन्वनाश्मन्तकाश्वकर्णफल्गुपरूषकगाङ्गेरुकीपुष्करवर्तिबिल्वबिम्बीप्रभृतीनि ॥ १६३ ॥

The fruits of *kṣīra* trees (possessing latex), *jambu*, *rājādana*, *todana*, *śītaphala*, *tinduka*, *bakula*, *dhanvana*, *aśmantaka*, *aśvakarṇa*, *phalgu*, *parūṣaka*, *gāṅgeruki*, *puṣkaravarti*, *bilva* and *bimbī*, etc. (possess predominantly astringent taste).

164, 165. GENERAL PROPERTIES OF PREDOMINANTLY ASTRINGENT FRUITS

फलान्येतानि शीतानि कफपित्तहराणि च ॥
संग्राहकाणि रूक्षाणि कषायमधुराणि च ॥ १६४ ॥

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[1] *Bhakta* specially refers to cooked rice.

क्षीरवृक्षफलं तेषां गुरु विष्टम्भि शीतलम् ।।
कषायं मधुरं साम्लं नातिमारुतकोपनम् ।। १६५ ।।

Their fruits are cool (in property), pacify *kapha* and *pitta*, are constipative (in action), dry, and astringent and sweet in taste.

Out of these, the fruit of trees possessing latex is heavy, produces gurgling sound in course of digestion, is cool, astringent, sweet and sour, and does not excessively aggravate *vāta*.

166. JAMBŪ AND RĀJĀDANA

अत्यर्थं वातलं ग्राहि जाम्बवं कफपित्तजित् ।।
स्निग्धं स्वादु कषायं च राजादनफलं गुरु ।। १६६ ।।

The fruit of *jambū* is excessively *vāta*-vitiating, costive, and eliminates *kapha* and *pitta*. The fruit of *rājādana* is demulcent. sweet, astringent and heavy.

167. TODANA

कषायं मधुरं रूक्षं तोदनं कफवातजित् ।।
अम्लोष्णं लघु संग्राहि स्निग्धं पित्ताग्निवर्धनम् ।। १६७ ।।

The fruit of *todana* is astringent, sweet and dry and pacifies *kapha* and *vāta*; it is sour, hot, light, costive (in action), demulcent and increases *pitta* and the digestive power.

168. TINDUKA

आमं कषायं संग्राहि तिन्दुकं वातकोपनम् ।।
विपाके गुरु संपक्वं मधुरं कफपित्तजित् ।। १६८ ।।

The unripe fruit of *tinduka* is astringent in taste and also in action (constipative), and aggravates *vāta*. The ripe one is heavy in the final taste after digestion, is sweet and eliminates *kapha* and *pitta*.

169. BĀKULA

मधुरं च कषायं च स्निग्धं संग्राहि बाकुलम् ।।
स्थिरीकरं च दन्तानां विशदं फलमुच्यते ।। १६९ ।।

The fruit of *bākula* is sweet, astringent (in taste), demulcent, constipative (in action), cleanses and gives strength to the teeth.

170. DHĀNVAN, GĀṄGERUKA AND AŚMANTAKA

सकषायं हिमं स्वादु धान्वनं कफवातजित् ।।
तद्वद्गाङ्गेरुकं विद्यादश्मन्तकफलानि च ।। १७० ।।

The fruit of *dhānvan* is astringent, cool, sweet and alleviates *kapha* and *vāta*.

Similar should be known (to be the properties of) the fruits of *gāṅgeruka* and *aśmantaka*.

171/1. PHALGU

विष्टम्भि मधुरं स्निग्धं फल्गुजं तर्पणं गुरु ।।

The fruit of *phalgu* produces gurgling in course of digestion, is sweet, demulcent, satiating and heavy.

171/2–173/1. PARŪṢAKA

अत्यम्लमीषन्मधुरं कषायानुरसं लघु ।। १७१ ।।
वातघ्नं पित्तजननमामं विद्यात् परूषकम् ।।
तदेव पक्वं मधुरं वातपित्तनिबर्हणम् ।। १७२ ।।
विपाके मधुरं शीतं रक्तपित्तप्रसादनम् ।।

The unripe fruit of *parūṣaka* is very much sour, slightly sweet, astringent in the secondory taste, is light, alleviates *vāta* and increases *pitta*. The same when ripe is sweet and pacifies *vāta* and *pitta*, is sweet in the final taste after digestion, cool, and useful in the haemorrhagic conditions.

173/2. PUṢKARA

पौष्करं स्वादु विष्टम्भि बल्यं कफकरं फलम् ।। १७३ ।।

The fruit of *puṣkara* is sweet, produces gurgling sound in the course of digestion, is strengthening and increases *kapha*.

174, 175. BILVA

कफानिलहरं तीक्ष्णं स्निग्धं संग्राहि दीपनम् ॥
कटुतिक्तकषायोष्णं बालं बिल्वमुदाहृतम् ॥ १७४ ॥
विद्यात्तदेव संपक्वं मधुरानुरसं गुरु ॥
विदाहि विष्टम्भकरं दोषकृत् पूतिमारुतम् ॥ १७५ ॥

The unripe fruit of *bilva* pacifies *kapha* and *vāta,* and is sharp, demulcent, constipative and an appetiser; it is acrid, bitter, astringent and hot.

The same when ripe is sweet in the secondary taste, is heavy, causes heartburn, produces gurgling sounds in the course of digestion, vitiates *doṣas* and causes foetid flatus.

176. BIMBĪ AND AŚVAKARṆA

बिम्बीफलं साश्वकर्णं स्तन्यकृत् कफपित्तजित् ॥
तृड्दाहज्वरपित्तासृक्कासश्वासक्षयापहम् ॥ १७६ ॥

Fruits of *bimbī* and *aśvakarṇa* are galactogogues, eliminate *kapha* and *pitta,* cure thirst, burning sensation, fever, haemorrhagic conditions, cough, asthma and consumption.

177-210. (iii) OTHER FRUITS

177-181. FRUITS OF TĀLA, NĀRIKELA, PARASA AND MOCA, ETC.

तालनालिकेरपनसमोचप्रभृतीनि ॥ १७७ ॥
स्वादुपाकरसान्याहुर्वातपित्तहराणि च ॥
बलप्रदानि स्निग्धानि बृंहणानि हिमानि च ॥ १७८ ॥

फलं स्वादुरसं तेषां तालजं गुरु पित्तजित् ॥
तद्बीजं स्वादुपाकं तु मूत्रलं वातपित्तजित् ॥ १७९ ॥
नालिकेरं गुरु स्निग्धं पित्तघ्नं स्वादु शीतलम् ॥
बलमांसप्रदं हृद्यं बृंहणं बस्तिशोधनम् ॥ १८० ॥

पनसं सकषायं तु स्निग्धं स्वादुरसं गुरु ॥
मौचं स्वादुरसं प्रोक्तं कषायं नातिशीतलम् ॥
रक्तपित्तहरं वृष्यं रुच्यं श्लेष्मकरं गुरु ॥ १८१ ॥

Fruits of the group of *tāla* (palm), *nārikela* (coconut), *panasa* (jackfruit) and *moca* (banana),etc, are sweet in taste and also in the final taste after digestion. They pacify *vāta* and *pitta*, are strengthening, demulcent, nourishing and cool.

Out of these, the fruit of *tāla* is sweet in taste, and is heavy and alleviates *pitta*. Its seed is sweet in the final taste after digestion, is a diuretic and eliminates *vāta* and *pitta*.

The fruit of *nālikera* (coconut) is heavy and demulcent in nature, eliminates *pitta*, is sweet and cool, increases strength and muscular tissue, is pleasant and nourishing and cleanses the (urinary) bladder.

The fruit of *panasa* is astringent, demulcent, sweet in taste and is heavy (to digest).

The fruit of *moca* (banana) is sweet in taste, astringent, and not too cold, eliminates haemorrhagic diseases, is spermatogenic, increases taste and *kapha* and is heavy.

182-186. DRĀKṢĀ, KĀŚMARYA, MADHŪKA PUṢPA AND KHARJŪRA

द्राक्षाकाश्मर्यमधूकपुष्पखर्जूरप्रभृतीनि ॥ १८२ ॥
रक्तपित्तहराण्याहुर्गुरूणि मधुराणि च ॥
तेषां द्राक्षा सरा स्वर्या मधुरा स्निग्धशीतला ॥ १८३ ॥
रक्तपित्तज्वरश्वासतृष्णादाहक्षयापहा ॥
हृद्यं मूत्रविबन्धघ्नं पित्तासृग्वातनाशनम् ॥ १८४ ॥
केश्यं रसायनं मेध्यं काश्मर्यं फलमुच्यते ॥
क्षतक्षयापहं हृद्यं शीतलं तर्पणं गुरु ॥ १८५ ॥
रसे पाके च मधुरं खार्जूरं रक्तपित्तनुत् ॥
बृंहणीयमहृद्यं च मधूककुसुमं गुरु ॥
वातपित्तोपशमनं फलं तस्योपदिश्यते ॥ १८६ ॥

Drākṣā, *kharjūra*, *kāśmarya* and *madhūkapuṣpa*, etc, cure haemorrhagic disorders, are heavy to digest and are sweet (in taste).

Out of these *drākṣā* is a laxative, improves voice, is sweet, demulcent, cool and cures haemorrhagic conditions[1], fever, asthma, thirst, burning sensation and consumption.

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[1] *Drākṣā* (grape) contains a fair amount of vitamin C.

The fruit of *kāśmarya* is a cardiotonic, removes oliguria, haemorrhagic disorders and *vāta*, is beneficial for hairs, is a rejuvenative and increases the retentive power of memory.

The fruit of *kharjūra* cures all types of haemoptysis and consumptive disorders, is pleasant, cool, satiating, heavy and sweet in taste and also in the final taste after digestion and cures haemorrhagic conditions.

The flower of *madhūka* is nourishing, unpleasant and heavy. Its fruit alleviates *vāta* and *pitta*.

187, 188. VĀTĀMA, AKṢOḌA, ABHIṢUKA, NICULA, PICU, NIKOCAKA AND URUMĀṆA, ETC,

वातामाक्षोडाभिषुकनिचुलपिचुनिकोचकोरुमाणप्रभृतीनि ॥ १८७ ॥
पित्तंश्लेष्महराण्याहुः स्निग्धोष्णानि गुरूणि च ॥
बृंहणान्यनिलघ्नानि बल्यानि मधुराणि च ॥ १८८ ॥

Fruits of *vātāma*, *akṣoḍa*, *abhiṣuka*, *nicula*, *picu*, *nikocaka* and *urumāṇa*, etc, eliminate *pitta* and *kapha* and are demulcent, hot, heavy, nourishing, *vāta*-eliminating, strengthening and sweet.

189. LAVALĪ

कषायं कफपित्तघ्नं किंचित्तिक्तं रुचिप्रदम् ॥
हृद्यं सुगन्धि विशदं लवलीफलमुच्यते ॥ १८९ ॥

The fruit of *lavalī* is astringent, eliminates *kapha* and *pitta*, is slightly bitter and improves taste, is pleasant, aromatic and not slimy.

190, 191/1. VASIRA, ŚĪTAPĀKYA AND ARUṢKARA

वसिरं शीतपाक्यं च सारुष्करनिबन्धनम् ॥
विष्टम्भि दुर्जरं रूक्षं शीतलं वातकोपनम् ॥ १९० ॥
विपाके मधुरं चापि रक्तपित्तप्रसादनम् ॥

Vasira (fruit of *sūryāvarta*). *śītapākya* (fruit of *balā*) and hypocarp of *aruṣkara* produce gurgling sound in course of digestion and are difficult (to digest); they are dry, cool and aggravate *vāta*. They are also sweet in the final taste after digestion and are beneficial in haemorrhagic conditions.

191/2. AIRĀVATA AND DANTAŚAṬHA

ऐरावतं दन्तशठमम्लं शोणितपित्तकृत् ॥ १९१ ॥

Airāvata and *dantaśaṭha* are sour and cause haemorrhagic conditions.

192/1. ṬAṄKA

शीतं कषायं मधुरं टङ्कं मारुतकृद्गुरु ॥

Ṭaṅka (blue *kapittha*) is cool, astringent, sweet, increases *vāta* and is heavy,

192/2. IṄGUDĪ

स्निग्धोष्णं तिक्तमधुरं वातश्लेष्मघ्नमैङ्गुदम् ॥ १९२ ॥

Iṅgudī fruit is demulcent, hot, bitter and sweet and pacifies *vāta* and *kapha*.

193. ŚAMĪ AND ŚLEṢMĀTAKA

शमीफलं गुरु स्वादु रूक्षोष्णं केशनाशनम् ॥
गुरु श्लेष्मातकफलं कफकृन्मधुरं हिमम् ॥ १९३ ॥

The fruit of *śamī* is heavy, sweet, dry, hot and depilatory.

The fruit of *śleṣmātaka* is heavy, increases *kapha* and is sweet and cool

194, 195. KARĪRĀ, AKṢIKA, PĪLŪ AND TṚṆAŚŪNYA

करीराक्षिकपीलूनि तृणशून्यफलानि च ॥
स्वादुतिक्तकटूष्णानि कफवातहराणि च ॥ १९४ ॥
तिक्तं पित्तकरं तेषां सरं कटुविपाकि च ॥
तीक्ष्णोष्णं कटुकं पीलु सस्नेहं कफवातजित् ॥ १९५ ॥

The fruits of *karīra, akṣika, pīlu* and *tṛṇaśūnya* are sweet, bitter, acrid, and hot and pacify *kapha* and *vāta*.

Out of these *pīlū* is bitter, increases *pitta*, is a laxative and acrid in the final taste after digestion, is sharp, hot, acrid in taste, is slimy and alleviates *kapha* and *vāta*.

196. ĀRUṢKARA AND TUVARAKA

आरुष्करं तौवरकं कषायं कटुपाकि च ॥
उष्णं कृमिज्वरानाहमेहोदावर्तनाशनम् ॥
कुष्ठगुल्मोदरार्शोघ्नं कटुपाकि तथैव च ॥ १९६ ॥

Fruits of *āruṣkara* and *tuvaraka* are astringent and acrid in taste, are hot and cure worms, fever, distension, urinary discharges and obstruction to the natural evacuatory reflexes. They also cure skin diseases (including leprosy), abdominal swellings and enlargements and piles and are acrid in the final taste after digestion.

197. KARAÑJA, KIṀŚUKA, ARIṢṬA, AND AṄKOLA

करञ्जकिंशुकारिष्टफलं जन्तुप्रमेहनुत् ॥
अङ्कोलस्य फलं विस्रं गुरु श्लेमहरं हिमम् ॥ १९७ ॥

The fruits of *karañja*, *kiṁśuka* and *ariṣṭa* eliminate worms and cure urinary discharges.

The fruit of *aṅkola* has a smell of meat, is heavy, eliminates *kapha* and is cool.

198. VIḌAṄGA

रूक्षोष्णं कटुकं पाके लघु वातकफापहम् ॥
तिक्तमीषद्विषहितं विडङ्गं कृमिनाशनम् ॥ १९८ ॥

Viḍaṅga is dry, hot, acrid in the final taste after digestion, is light, and pacifies *vāta* and *kapha*; it is slightly bitter, eliminates poisons and worms.

199. ABHAYĀ

व्रण्यमुष्णं सरं मेध्यं दोषघ्नं शोफकुष्ठनुत् ॥
कषायं दीपनं चाम्लं चक्षुष्यं चाभयाफलम् ॥ १९९ ॥

Abhayā fruit is beneficial for wounds, is hot and a laxative, increases retention power of memory, eliminates all the *doṣaṣ* and cures inflammation and the skin diseases (including leprosy); it is an astringent, an appetiser and sour and is beneficial for the eyes.

200. AKṢA

भेदनं लघु रूक्षोष्णं वैस्वर्यक्रिमिनाशनम् ॥
चक्षुष्यं स्वादुपाक्याक्षं कषायं कफपित्तजित् ॥ २०० ॥

The fruit of *akṣa* is a purgative, is light, dry and hot and cures hoarseness of voice and worms, is beneficial for eyes and is sweet in the final taste after digestion; it is astringent in taste and eliminates *kapha* and *pitta*.

201. PŪGA

कफपित्तहरं रूक्षं वक्रक्लेदमलापहम् ॥
कषायमीषन्मधुरं किंचित् पूगफलं सरम् ॥ २०१ ॥

The fruit of *pūga* eliminates *kapha* and *pitta*, is dry and removes dirt and moistness from the oral cavity; it is an astringent, and is slightly sweet and a mild laxative.

202-204. JĀTĪKOŚA, KARPŪRA, JĀTĪ, KAṬUKA, KAKKOLAKA AND LAVAṄGA

जातीकोशोऽथ कर्पूरं जातीकटुकयोः फलम् ॥
कक्को (ङ्को)लकं लवङ्गं च तिक्तं कटु कफापहम् ॥ २०२ ॥
लघु तृष्णापहं वक्त्रक्लेददौर्गन्ध्यनाशनम् ॥
सतिक्तः सुरभिः शीतः कर्पूरो लघु लेखनः ॥ २०३ ॥
तृष्णायां मुखशोषे च वैरस्ये चापि पूजितः ॥
लताकस्तूरिका तद्वच्छीता बस्तिविशोधनी ॥ २०४ ॥

Jātīkośa (mace), *karpūra* (camphor), fruits of *jātī* (nutmeg) and *kaṭuka* (*latākastūrikā* or the small variety of *kakkolaka*), *kakkolaka* and *lavaṅga* (clove) are bitter, acrid and eliminate *kapha*. They are light, quench thirst, remove moistness and foul odour from the oral cavity. Camphor is bitter, aromatic, cool, light and antiobesic; it is commendable for thirst, dryness of the mouth and also for the oral distaste, is cool and cleanses the urinary bladder.

205. PRIYĀLA AND BIBHĪTAKA KERNEL

प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः ।।
बैभीतको मदकरः कफमारुतनाशनः ।। २०५ ।।

The kernel of *priyāla* is sweet and spermatogenic, and pacifies *pitta* and *vāta*.

The kernel of *bibhītaka* is intoxicating and alleviates *kapha* and *vāta*.

206, 207. KOLA, ĀMALAKA BĪJAPŪRAKA, ŚAMYĀKA AND KOŚĀMRA

कषायमधुरो मज्जा कोलानां पित्तनाशनः ।।
तृष्णाच्छर्द्यनिलघ्नश्च तद्वदामलकस्य च ।। २०६ ।।
बीजपूरकशम्याकमज्जा कोशाम्रसंभवः ।।
स्वादुपाकोऽग्निबलदः स्निग्धः पित्तानिलापहः ।। २०७ ।।

The kernel of *kola* is astringent, sweet and eliminates *pitta*, thirst, vomiting and *vāta*; similar is the kernel of *āmalaka* (in properties).

Kernels of *bījapūraka*, *śamyāka* and *kośāmra* are sweet in the final taste after digestion, increase *agni* (digestion) and strength, are demulcent and pacify *pitta* and *vāta*.

208. RELATIVE PROPERTIES OF PULP AND FRUITS

यस्य यस्य फलस्येह वीर्यं भवति यादृशम् ।।
तस्य तस्यैव वीर्येण मज्जानमपि निर्दिशेत् ।। २०८ ।।

The potency (properties and actions) of the pulp is similar to that of the fruits in general).

209. PROPERTIES DEPENDING ON THE STATE OF RIPENING

फलेषु परिपक्वं यद्गुणवत्तदुदाहृतम् ॥
बिल्वांदन्यत्र विज्ञेयमामं तद्धि गुणोत्तरम् ॥
ग्राह्युष्णं दीपनं तद्धि कषायकटुतिक्तकम् ॥ २०९ ॥

Amongst the fruits which have been described all possess good properties in the ripe state only except the fruit of *bilva* which should be known to be beneficial when unripe; it is astringent, acrid and bitter in taste.

210. UNEDIBLE FRUITS

व्याधितं कृमिजुष्टं च पाकातीतमकालजम् ॥
वर्जनीयं फलं सर्वमपर्यागतमेव च ॥ २१० ॥

All those fruits should not be used which are diseased, eaten by worms, over-ripened, unseasonal or are unripe.

इति फलवर्गः ।

Thus ends the group of fruits.

अथ शाकवर्गः ।

IV. THE VEGETABLE GROUP (211–280)

211–215. PUṢPAPHALA, ALĀBU AND KĀLINDAKA

शाकान्यत ऊर्ध्वं वक्ष्यामः ।

तत्र पुष्पफलालाबुकालिन्दकप्रभृतीनि ॥ २११ ॥
पित्तघ्नान्यनिलं कुर्युस्तथा मन्दकफानि च ॥
सृष्टमूत्रपुरीषाणि स्वादुपाकरसानि च ॥ २१२ ॥

पित्तघ्नं तेषु कूष्माण्डं बालं मध्यं कफावहम् ॥
शुक्लं लघूष्णं सक्षारं दीपनं बस्तिशोधनम् ॥ २१३ ॥

सर्वदोषहरं हृद्यं पथ्यं चेतोविकारिणाम् ॥
दृष्टिशुंक्रक्षयकरं कालिन्दं कफवातकृत् ॥ २१४ ॥

अलाबुर्भिन्नविट्का तु रूक्षा गुर्व्यतिशीतला ॥
तिक्तालाबुरहृद्या तु वामिनो वातपित्तजित् ॥ २१५ ॥

Now we would describe the vegetables.

The *puṣpaphala* (*kuṣmāṇḍaka*), *alābu* (*tumbinī*) and *kālindaka*, etc., pacify *pitta*, increase *vāta* and have little action on *kapha*, expel urine and faeces and are sweet in taste as well as in the final taste after digestion.

Out of these, the young *kuṣmāṇḍa* pacifies *pitta* and the slightly matured one increases *kapha*; the white (matured) one, however, is light, hot, slightly alkaline, an appetiser, cleanses the urinary bladder, pacifies all the *doṣas*, is pleasant and is beneficial for those having mental diseases.

Kālinda reduces vision and semen and increases *kapha* and *vāta*.

Alābu liquefies faeces, is dry, heavy and very cool. The bitter *alābu* is unpleasant, causes vomiting and eliminates *vāta* and *pitta*.

216–220. TRAPUSA, ERVĀRU, KARKĀRUKA AND ŚĪRṆAVṚNTA

त्रपुसैर्वारुकर्कारुकशीर्णवृन्तप्रभृतीनि ॥ २१६ ॥
स्वादुतिक्तरसान्याहुः कफवातकराणि च ॥
सृष्टमूत्रपुरीषाणि रक्तपित्तहराणि च ॥ २१७ ॥
बालं सनीलं त्रपुसं तेषां पित्तहरं स्मृतम् ॥
तत्पाण्डु कफकृज्जीर्णमम्लं वातकफापहम् ॥ २१८ ॥
एर्वारुकं सकर्कारु संपक्वं कफवातकृत् ॥
सक्षारं मधुरं रुच्यं दीपनं नातिपित्तलम् ॥ २१९ ॥
सक्षारं मधुरं चैव शीर्णवृन्तं कफापहम् ॥
भेदनं दीपनं हृद्यमानाहाष्ठीलनुल्लघु ॥ २२० ॥

Trapusa, *ervāru*, *karkāruka* and *śīrṇavṛnta*, etc. are sweet and bitter in taste, increase *kapha* and *vāta*, help in urination and defaecation and are beneficial for the haemorrhagic disorders.

Out of these, the young blue coloured *trapusa* is known to eliminate *pitta*; the white old ripened one increases *kapha*. The overmatured (*trapusa*) is sour and pacifies *vāta* and *kapha*.

Ervāruka and *karkāru* which are fully ripe increase *kapha* and *vāta*, are alkaline, sweet, tasty, appetisers and too much *pitta*-increasing.

(Young) *śīrṇavṛnta* is alkaline, sweet and pacifies *kapha*; the (slightly matured) one is a purgative, an appetiser and pleasant; (the old one), however, cures distension, *aṣṭhīlā* (enlarged prostate) and is light.

221-248. PIPPALĪ, ETC. (SPICES) GROUP

221,222. ENUMERATION AND GENERAL PROPERTIES

पिप्पलीमरिचशृङ्गवेरार्द्रकहिङ्गुजीरककुस्तुम्बुरुजम्बीरसुमुखसुरसार्जकभूस्तृणसुगन्धककासमर्दककालमालकुठेरकक्षवककखरपुष्पशिग्रुमधुशिग्रुफणिज्झकसर्षपराजिकाकुलाहलावगुत्थगण्डीरतिलपर्णिकावर्षाभूचित्रकमूलकलशुनकलायपलाण्डुप्रभृतीनि ॥ २२१ ॥

कटून्युष्णानि रुच्यानि वातश्लेष्महराणि च ॥
कृतान्नेषूपयुज्यन्ते संस्कारार्थमनेकधा ॥ २२२ ॥

Pippalī, *marica*, *sṛṅgavera*, *ārdraka*, *hiṅgu*, *jīraka*, *kustumburu*, *jambīra* (slightly sour grass possessing citrus smell), *sumukha* (wild *barbarikā*), *surasā* (*tulasī*), *arjaka* (*śveta kuṭheraka*), *bhūstṛṇa* (*rohiṣa*), *sugandhaka* (*gandhatṛṇa*), *kāsamardaka*, *kālamāla* (*barbarikā*), *kuṭheraka* (a variety of *barbarikā*), *kṣavaka*, *kharapuṣpa*, *śigru*, *madhuśigru* (red flowered and smaller *śigru*), *phaṇijjhaka*, *sarṣapa*, *rājikā*, *kulāhala* (*muṇḍitakā*), *avaguttha* (*veganāmā*, *kākādanī*), *gaṇḍīra* (terrestrial variety known as *haritaśāka*), *tilaparṇikā* (*coraka*), *varṣābhū* (*punarnavā*), *citraka*, *mūlaka*, *laśuna*, *kalāya* (variety of *tripuṭaka*) and *palāṇḍu*, etc. are acrid, hot, tasty, pacify *vāta* and *kapha* and are used in various ways for processing (as spices) in the preparations of foods.

223. PIPPALĪ

तेषां गुर्वी स्वादुशीता पिप्पल्यार्द्रा कफावहा ॥
शुष्का कफानिलघ्नी सा वृष्या पित्ताविरोधिनी ॥ २२३ ॥

Out of these fresh (undried) *pippalī* is heavy, sweet, cool and increases *kapha*. The dried one pacifies *kapha* and *vāta*; it is spermatogenic also and is not incompatible with *pitta*,

224. MARICA

स्वादुपाक्यार्द्रमरिचं गुरु श्लेष्मप्रसेकि च ॥
कटूष्णं लघु तच्छुष्कमवृष्यं कफवातजित् ॥ २२४ ॥

Fresh (undried) *marica* is sweet in the final taste after digestion, is heavy and causes expectoration of phlegm. The same, in a dried state, is acrid, hot, light, non-spermatogenic and cures *kapha* and *vāta*.

225. WHITE MARICA

नात्युष्णं नातिशीतं च वीर्यतो मरिचं सितम् ॥
गुणवन्मरिचेभ्यश्च चक्षुष्यं च विशेषतः ॥ २२५ ॥

White *marica* is neither too hot, nor too cool in potency, is superior in properties to that of *marica* and is specially beneficial for the eyes.

226. NĀGARA

नागरं कफवातघ्नं विपाके मधुरं कटु ॥
वृष्योणं रोचनं हृद्यं सस्नेहं लघु दीपनम् ॥ २२६ ॥

Nāgara pacifies *kapha* and *vāta*, is sweet in the final taste after digestion, is acrid, spermatogenic and hot and improves taste; it is a cardiotonic, demulcent, light and an appetiser.

227. ĀRDRAKA

कफानिलहरं स्वर्यं विबन्धानाहशूलनुत् ॥
कटूष्णं रोचनं हृद्यं वृष्यं चैवार्द्रकं स्मृतम् ॥ २२७ ॥

Ārdraka is known to pacify *kapha* and *vāta*, is beneficial for the voice, cures constipation, distension and colic, is acrid and hot, improves taste, and is also pleasant and spermatogenic.

228.

HIṄGU

लघूष्णं पाचनं हिङ्गु दीपन कफवातजित् ॥
कटु स्निग्धं सरं तीक्ष्णं शूलाजीर्णविबन्धनुत् ॥ २२८ ॥

Hiṅgu is light, hot, digestive and an appetiser, pacifies *kapha* and *vāta,* is acrid, demulcent, laxative and sharp; it cures colic, indigestion and constipation.

229.

JĪRAKA

तीक्ष्णोष्णं कटुकं पाके रुच्यं पित्ताग्निवर्धनम् ॥
कटु श्लेष्मानिलहरं गन्धाढ्यं जीरकद्वयम् ॥ २२९ ॥

Both types of *jīarka* (white and yellow) are sharp, hot, acrid in the final taste after digestion, tasty, increase *pitta* and *agni* (digestion), are acrid, pacify *kapha* and *vāta* and possess a good odour.

230/1.

KĀRAVĪ

कारवी करवी तद्वद्विज्ञेया सोपकुञ्चिका ॥

Kāravī (black *jīraka*), *karavī*, (*yavānī* or *ajamodā* or *rājika*), and *upkuñcikā* (large *jīraka*, slightly black) should be known to be similar (in properties).

230/2-232/1.

KUSTUMBARĪ

भक्ष्यव्यञ्जनभोज्येषु विविधेष्ववचारिता ॥ २३० ॥
आर्द्रा कुस्तुम्बरी कुर्यात् स्वादुसौगन्ध्यहृद्यताम् ॥
सा शुष्का मधुरा पाके स्निग्धा तृड्दाहनाशनी ॥ २३१ ॥
दोषघ्नी कटुका किंचित् तिक्ता स्रोतोविशोधनी ॥

Green *kustumbarī*, when used in (various preparations such as) eatables, condiments and soups, etc. makes them tasteful, flavoured and pleasant.

The dried (fruit) is sweet in the final taste after digestion, is demulcent, cures thirst and burning sensation, pacifies *doṣas*, is acrid and slightly bitter (in taste) and cleanses the channels.

232/2-234. JAMBĪRA, SURASĀ AND SUMUKHA

जम्बीरः पाचनस्तीक्ष्णः क्रुमिवातकफापहः ॥ २३२ ॥
सुरभिर्दीपनो रुच्यो मुखवैशद्यकारकः ॥
कफानिलविषश्वासकासदौर्गन्ध्यनाशनः ॥ २३३ ॥
पित्तकृत् पार्श्वशूलघ्नः सुरसः समुदाहृतः ॥
तद्वत्तु सुमुखो ज्ञेयो विशेषाद्गरनाशनः ॥ २३४ ॥

Jambīra is a digestive, is sharp, eliminates worms, *vāta* and *kapha*, is an aromatic, an appetiser and tasty, and cleanses the oral cavity.

Surasā (white) eliminates *kapha*, *vāta*, poisons, asthma, cough and bad smell, increases *pitta* and cures pain in the sides.

Sumukha is similar in properties and specially subdues the *gara* type of poisons.

235. SURASĀ, ARJAKA AND BHŪSTṚṆA

कफघ्ना लघवो रूक्षास्तीक्ष्णोष्णाः पित्तवर्धनाः ॥
कटुपाकरसाश्चैव सुरसार्जकभूस्तृणाः ॥ २३५ ॥

Surasā, black *arjaka* and *bhūstṛṇa* eliminate *kapha*, are light, dry, sharp and hot and increase *pitta*; they are acrid in the final taste after digestion and also in taste.

236-239. KĀSAMARDAKA, ŚIGRU, MADHUŚIGRU, SARṢAPA, GĀṆḌĪRA VEGANĀMA, CITRAKA, TILAPARṆĪ AND VARṢĀBHŪ

मधुरः कफवातघ्नः पाचनः कण्ठशोधनः ॥
विशेषतः पित्तहरः सतिक्तः कासमर्दकः ॥ २३६ ॥
कटुः सक्षारमधुरः शिग्रुस्तिक्तोऽथ पिच्छिलः ॥
मधुशिग्रुः सरस्तिक्तः शोफघ्नो दीपनः कटुः ॥ २३७ ॥
विदाहि बद्धविण्मूत्रं रूक्षं तीक्ष्णोष्णमेव च ॥
त्रिदोष सार्षपं शाकं गाण्डीरं वेगनाम च ॥ २३८ ॥

चित्रकस्तिलपर्णी च कफशोफहरे लघू ॥
वर्षाभू: कफवातघ्नी हिता शोफोदरार्शसाम् ॥ २३९ ॥

Kāsamardaka is sweet, pacifies *kapha* and *vāta*, is a digestive, clears the throat, eliminates *pitta* in particular and is bitter.

Śigru is acrid, alkaline, sweet, bitter and slimy.

Madhuśigru is a laxative and bitter, cures oedema, is an appetiser and is acrid.

Green plants of *sarṣapa* (mustard), *gāṇḍīra* and *veganāma* cause a burning sensation, constipation and oliguria; they are dry, sharp and hot, and cause elimination of the three *doṣas*.

Citraka and *tilaparṇī* eliminate *kapha* and oedema and are light.

Varṣābhū alleviates *kapha* and *vāta* and is beneficial for oedema, abdominal enlargements and pile.

240–243. MŪLAKAPOTIKĀ

कटुतिक्तरसा हृद्या रोचनी वह्निदीपनी ॥
सर्वदोषहरा लघ्वी कण्ठ्या मूलकपोतिका ॥ २४० ॥

महत्तद्गुरु विष्टम्भि तीक्ष्णमामं त्रिदोषकृत् ॥
तदेव स्नेहसिद्धं तु पित्तनुत् कफवातजित् ॥ २४१ ॥

त्रिदोषशमनं शुष्कं विषदोषहरं लघु ॥
विष्टम्भि वातलं शाकं शुष्कमन्यत्र मूलकात् ॥ २४२ ॥

पुष्पं च पत्रं च फलं तथैव यथोत्तरं ते गुरवः प्रदिष्टाः ॥
तेषां तु पुष्पं कफपित्तहन्तृ फलं निहन्यात् कफमारुतौ तु ॥ २४३ ॥

Mūlakapotikā (small raddish) is acrid and bitter in taste, is pleasant, tasteful and an appetiser; it alleviates all the *doṣas*, is light and is beneficial for the throat.

The large variety of the same, if used uncooked, is heavy, produces gurgling sound in course of digestion, is sharp and increases all the three *doṣas*.

The same when processed with oil eliminates *pitta*, *kapha*, and *vāta*.

Dried form of the same alleviates all the three *doṣas*, removes effects of poisons and is light.

All dry vegetables except *mūlaka* produce gurgling sound during digestion and increase *vāta*.

Flowers, leaves and fruits are successively more and more heavy in that order. Out of these, flowers pacify *kapha* and *pitta*, whereas fruits alleviate *kapha* and *vāta*.

244, 245. RASONA

स्निग्धोष्णः कटुपिच्छिलश्च गुरुः सरः स्वादुरसश्च बल्यः ॥
वृष्यश्च मेधास्वरवर्णचक्षुर्भग्नास्थिसन्धानकरो रसोनः ॥ २४४ ॥
हृद्रोगजीर्णज्वरकुक्षिशूलविबन्धगुल्मारुचिकासशोफान् ॥
दुर्नामकुष्ठानलसादजन्तुसमीरणश्वासकफांश्च हन्ति ॥ २४५ ॥

Rasona is demulcent, hot, sharp, acrid, slimy, heavy, laxative, sweet in taste, strengthening and spermatogenic, improves retentive power of memory, voice, complexion and sight, and is helpful in the union of fractures of bones; it cures cardiac disorders, chronic fever, colic in the loins, constipation, abdominal swellings, distaste, cough, oedema, piles, skin diseases (including leprosy), weak digestive power, worms, *vātika* diseases, asthma and *kapha*,

246, 247. PALĀṆḌU AND KṢĪRA-PALĀṆḌU

नात्युष्णवीर्योऽनिलहा कटुश्च तीक्ष्णो गुरुर्नातिकफावहश्च ॥
बलावहः पित्तकरोऽथ किंचित् पलाण्डुरग्निं च विवर्धयेत्तु ॥ २४६ ॥
स्निग्धो रुचिष्यः स्थिरधातुकारी बल्योऽथ मेधाकफपुष्टिदश्च ॥
स्वादुर्गुरुः शोणितपित्तशस्तः सपिच्छिलः क्षीरपलाण्डुरुक्तः ॥ २४७ ॥

Palāṇḍu (onion) is not too hot in potency, pacifies *vāta*, is acrid, sharp and heavy, and does not increase *kapha* excessively; it increases strength, and *pitta* to some extent, and also increases the digestive power.

Kṣīra-palāṇḍu is demulcent, improves taste, is a stabiliser of the *dhātus*, is strengthening and increases the power of understanding, book knowledge and *kapha*, and is nutritive; it is sweet and heavy, and is beneficial in haemorrhagic disorders and is said to be slimy.

248. KALĀYAŚĀKA

कलायशाकं पित्तघ्नं कफघ्नं वातलं गुरु ॥
कषायानुरसं चैव विपाके मधुरं च तत् ॥ २४८ ॥

Kalāya vegetable eliminates *pitta* and *kapha* and increases *vāta*; it is heavy, astringent in the secondary taste and sweet in the final taste after digestion.

249–253. CUCCŪ, ETC. GROUP

249, 250. ENUMERATION AND GENERAL PROPERTIES

चुच्चूयूथिकातरुणीजीवन्तीबिम्बीतिकानदी(न्दी) भल्लातकच्छगलान्त्रीवृक्षादनीफञ्जीशाल्मलीशेलुवनस्पतिप्रसवशणकर्बुदारकोविदारप्रभृतीनि ॥ २४९ ॥

कषायस्वादुतिक्तानि रक्तपित्तहराणि च ॥
कफघ्नान्यनिलं कुर्युः संग्राहीणि लघूनि च ॥ २५० ॥

Cuccū, *yūthikā*, *taruṇī*, *jīvantī*, *bimbītikā*, *nandī*[1] *bhallātaka*, *chagalāntrī*, *vṛkṣādanī*, *phañjī*, *śālmalī*, *śelu*, *vanaspati prasava* (leaves of *vanaspati* group of plants), *śaṇa*, *karbudāra* and *kovidāra*, etc.

These are astringent, sweet and bitter; they cure haemorrhagic disorders, eliminate *kapha*, increase *vāta* and are constipative and light.

251, 252. CUCCŪ, JĪVANTĪ, VṚKṢĀDANĪ AND PHAÑJĪ

लघुः पाके च जन्तुघ्नः पिच्छिलो व्रणिनां हितः ॥
कषायमधुरो ग्राही चुच्चूस्तेषां त्रिदोषहा ॥ २५१ ॥
चक्षुष्या सर्वदोषघ्नी जीवन्ती समुदाहृता ॥
वृक्षादनी वातहरा, फञ्जी त्वल्पबला मता ॥ २५२ ॥

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[1] Some regard it as *nadībhallātaka*.

Out of these, *cuccū* is light to digest, is vermicidal, slimy and is beneficial for the wounded; it is astringent and sweet in taste and costive in action and pacifies all the three *doṣas*.

Jīvantī is beneficial for the eyes and pacifies all the three *doṣas*.

Vṛkṣādanī eliminates *vāta*, and *phañjī* is somewhat strengthening.

253. PROPERTIES OF LATEX-TREE LEAVES

क्षीरवृक्षोत्पलादीनां कषायाः पल्लवाः स्मृताः ॥
शीताः संग्राहिणः शस्ता रक्तपित्तातिसारिणाम् ॥ २५३ ॥

Leaves of trees possessing latex and of *utpala* (lotus), etc. are known to be astringent in taste, cool and are constipative in action; they are beneficial for patients with haemorrhagic disorders and diarrhoea.

254, 255. PUNARNAVĀ, ETC. GROUP AND THEIR SPECIAL PROPERTIES

पुनर्नवावरुणतर्कार्युरुबूकवत्सादनीबिल्वशाकप्रभृतीनि ॥ २५४ ॥
उष्णानि स्वादुतिक्तानि वातप्रशमनानि च ॥
तेषु पौनर्नवं शाकं विशेषाच्छोफनाशनम् ॥ २५५ ॥

Punarnavā, varuṇa, tarkārī, urūbūka, vatsādanī and *bilvaśāka*, etc. are hot, sweet, bitter and alleviate *vāta*.

Out of these *punarnavā* vegetable cures oedema in particular.

256-261. TAṆḌULĪYAKA, ETC. GROUP AND THEIR PROPERTIES

तण्डुलीकोपोदकाऽश्वबलाचिल्लीपालङ्क्यावास्तूकप्रभृतीनि ॥ २५६ ॥
सृष्टमूत्रपुरीषाणि सक्षारमधुराणि च ॥
मन्दवातकफान्याहू रक्तपित्तहराणि च ॥ २५७ ॥
मधुरो रसपाकाभ्यां रक्तपित्तमदापहः ॥
तेषां शीततमो रूक्षस्तण्डुलीयो विषापहः ॥ २५८ ॥
स्वादुपाकरसा वृष्या वातपित्तमदापहा ॥
उपोदका सरा स्निग्धा बल्या श्लेष्मकरी हिमा ॥ २५९ ॥

कटुर्विपाके क्रुमिहा मेधाग्निबलवर्धनः ॥
सक्षारः सर्वदोषघ्नो वास्तूको रोचनः सरः ॥ २६० ॥

चिल्ली वास्तूकवज्ज्ञेया पालङ्क्या तण्डुलीयवत् ॥
वातकृद्बद्धविण्मूत्रा रुक्षा पित्तकफे हिता ॥
शाकमाश्वबलं रूक्षं बद्धविण्मूत्रमारुतम् ॥ २६१ ॥

Taṇḍulīyaka, *upodaka*, *aśvabalā*, *cillī*, *pālaṅkyā* and *vāstūka*, etc. help in urination and defaecation; they are saltish and sweet, and increase *vāta* and *kapha* slightly, and cure haemorrhagic disorders. Out of these, *taṇḍulīyaka* is sweet in taste and in the final taste after digestion; it cures haemorrhagic disorders and intoxication; it is extremely cooling, dry and eliminates poisons. *Upodaka* is sweet in the final taste after digestion and also in taste, is spermatogenic, pacifies *vāta*, *pitta* and intoxication, is a laxative, demulcent and strengthening, increases *kapha* and is cool. *Vāstūka* is acrid in the final taste after digestion, is vermicidal, increases power of understanding book knowledge, digestive power and strength, is alkaline, pacifies all the *doṣas*, improves taste and is a laxative. *Cillī* should be known to be similar to *vāstūka* (in properties). And, *pālaṅkyā* (should be known to be) similar (in properties) to *taṇḍulīyaka*, but it increases *vāta*, causes constipation and oliguria, is dry and is beneficial for *pitta* and *kapha*. Vegetable of *aśvabalā* is dry and causes retention of faeces, urine and flatus.

262-273. MAṆḌŪKAPARṆĪ, ETC. GROUP

262. ENUMERATION

मण्डूकपर्णीसप्तलासुनिषण्णकसुवर्चलापिप्पलीगुडूचीगोजिह्वाकाकमाचीप्रपुन्नाडावल्गुजसतीनबृहतीकण्टकारिकाफलपटोलवार्ताककारबेल्लककटुकिकाकेबु(म्बु)कोरुबूकपर्पटककिराततिक्तकर्कोटकारिष्टकोशातकीवेत्रकरीराटरूषकार्कपुष्पीप्रभृतीनि ॥ २६२ ॥

Maṇḍūkaparṇī, *saptalā*, *suniṣaṇṇaka*, *suvarcalā*, *pippalī*, *guḍūcī*, *gojihvā*, *kākamācī*, *prapunnāḍa*, *avalguja*, *satīna*, *bṛhatī* fruit, *kaṇṭakārikā* fruit, *paṭola*, *vārtāka*, *kāravellaka*, *katukikā* (wild *kāsamarda*), *kevuka*, *urūbūka*, *parpaṭaka*, *kirātatiktā*, *karkoṭaka, ariṣṭa, kośātakī, vetrakarīra* (buds), *āṭarūṣaka* and *arkapuṣpa*, etc.

263. GENERAL PROPERTIES

रक्तपित्तहराण्याहुर्हृद्यानि सुलघूनि च ।।
कुष्ठमेहज्वरश्वासकासारुचिहराणि च ।। २६३ ।।

These are said to cure haemorrhagic disorders, are cardiotonic, light and cure skin diseases (including leprosy), urinary discharges, fevers, asthma, cough and anorexia.

264. MANḌŪKAPARṆĪ AND GOJIHVIKĀ

कषाया तु हिता पित्ते स्वादुपाकरसा हिमा ।।
लघ्वी मण्डूकपर्णी तु तद्वद्गोजिह्विका मता ।। २६४ ।।

Manḍūkaparṇī is astringent, and is beneficial for *pitta*; it is sweet in the final taste after digestion, and also in taste, and is cool and light. Similar are (the properties of) *gojihvikā*.

265/1. SUNIṢAṆṆAKA

अविदाही त्रिदोषघ्नः संग्राही सुनिषण्णकः ।।

Suniṣaṇṇaka does not cause burning sensation, pacifies all the three *doṣas* and is constipative.

265/2. AVALGUJA

अवल्गुजः कटुः पाके तिक्तः पित्तकफापहः ।। २६५ ।।

Avalguja is acrid in the final taste after digestion and bitter in taste and pacifies *pitta* and *kapha*.

266. SATĪNA AND KĀKAMĀCĪ

ईषत्तिक्तं त्रिदोषघ्नं शाकं कटु सतीनजम् ।।
नात्युष्णशीतं कुष्ठघ्नं काकमाच्यास्तु तद्विधम् ।। २६६ ।।

Vegetable of *satīna* is slightly bitter, eliminates the three *doṣas*, is acrid and is neither too hot not too cold and cures skin diseases (including leprosy). Similar are the properties of *kākamācī*.

267.

BṚHATĪ

कण्डूकुष्ठकृमिघ्नानि कफवातहराणि च ॥
फलानि बृहतीनां तु कटुतिक्तलघूनि च ॥ २६७ ॥

Fruits of *bṛhatī*-both types-cure itching, skin diseases (including leprosy) and worm infestations, pacify *kapha* and *vāta* and are acrid, bitter and light.

268.

PAṬOLA

कफपित्तहरं व्रण्यमुष्णं तिक्तमवातलम् ॥
पटोलं कटुकं पाके वृष्यं रोचनदीपनम् ॥ २६८ ॥

Paṭola pacifies *kapha* and *pitta*, is beneficial for wounds, is hot and bitter, and does not increase *vāta*, is acrid in the final taste after digestion, is spermatogenic, improves taste and is an appetiser.

269.

VĀRTĀKA, KARKOṬAKA AND KĀRVELLAKA

कफवातहरं तिक्तं रोचनं कटुकं लघु ॥
वार्ताकं दीपनं प्रोक्तं जीर्णं सक्षारपित्तलम् ॥
तद्वत् कर्कोटकं विद्यात् कारवेल्लकमेव च ॥ २६९ ॥

Vārtāka pacifies *kapha* and *vāta*; it is bitter, improves taste, is acrid and light and is an appetiser. The same on ripening is alkaline and increases *pitta*. Similar (are the properties of) *karkoṭaka* and also of *kāravellaka*.

270, 271.

ĀṬARŪṢAKA, ETC.

आटरूषकवेत्राग्रगुडूचीनिम्बपर्पटाः ॥
किराततिक्तसहितास्तिक्ताः पित्तकफापहाः ॥ २७० ॥
कफापहं शाकमुक्तं वरुणप्रपुनाड(ट)योः ॥
रूक्षं लघु च शीतं च वातपित्तप्रकोपणम् ॥ २७१ ॥

Āṭarūṣaka, buds of *vetra*, *guḍūcī*, *nimba*, *parpaṭa* and *kirātatikta*: all these are bitter in taste, and pacify *pitta* and *kapha*.

Vegetables of *varuṇa* and *prapunāḍa* eliminate *kapha*, are dry and light, cool and aggravate *vāta* and *pitta*.

272/1. KĀLAŚĀKA

दीपनं कालशाकं तु गरदोषहरं कटु ॥

Kālaśāka is an appetiser, pacifies effects of the *gara* poisoning and is acrid.

272/2. KUSUMBHA

कौसुम्भं मधुरं रूक्षमुष्णं श्लेष्महरं लघु ॥ २७२ ॥

Kusuṁbha is sweet, dry, hot, pacifies *kapha* and is light.

273/1. NĀLIKĀ

वातलं नालिकाशाकं पित्तघ्नं मधुरं च तत् ॥

Nālikā vegetable increases *vāta*, pacifies *pitta* and is sweet.

273/2, 273/3. CĀṄGERĪ

ग्रहण्यर्शोविकारघ्नी साम्ला वातकफे हिता ॥
उष्णा कषायमधुरा चाङ्गेरी चाग्निदीपनी ॥ २७३ ॥

Cāṅgerī cures sprue and piles, is sour and is beneficial for *vāta* and; it *kapha*, is hot, astringent, sweet and an appetiser.

274–280. LOṆIKĀ, ETC, GROUP

274, 275. ENUMERATION AND GENERAL PROPERTIES

लोणिकाजातुकत्रिपर्णिकापत्तूरजीवकसुवर्चलाडुडुरककुतुम्बककुठिञ्जरकुन्तलिका-कुरण्टिकाप्रभृतयः ॥ २७४ ॥

स्वादुपाकरसाः शीताः कफघ्ना नातिपित्तलाः ॥
लवणानुरसा रूक्षाः सक्षारा वातलाः सराः ॥ २७५ ॥

Loṇikā, *jātuka* (white *śālaparṇī*), *triparṇikā*, *pattūra* (*śāliñca*), *jīvaka*, *suvarcalā*, *ḍuḍuraka* (*doḍī*), *kutumbaka*, *kuṭhiñjara*, *kuntalikā* and *kuranṭikā*, etc. are sweet in the final taste after digestion and also in taste; they are cool, eliminate *kapha*, do not increase *pitta* excessively and are saltish in the secondary taste; they are dry and alkaline, increase *vāta* and are laxatives.

276. KUNTALIKĀ, KURAṆṬIKĀ, RĀJAKṢAVAKA AND ŚAṬĪ

स्वादुतिक्ता कुन्तलिका कषाया सकुरण्टिका ॥
संग्राहि शीतलं चापि लघु दोषापहं तथा ॥
राजक्षवकशाकं तु शटीशाकं च तद्विधम् ॥ २७६ ॥

Kuntalikā is sweet and bitter, and *kuraṇṭikā* is astringent; *rājakṣavaka* vegetable is constipative cool and light and eliminates the *doṣas*. Similar (are the properties) of the vegetables of *śaṭī*.

277/1. HARIMANTHA

स्वादुपाकरसं शाकं दुर्जरं हरिमन्थजम् ॥

Harimantha vegetable is sweet in the final taste after digestion and also in taste; it is difficult to digest,

277/2. KALĀYA

भेदनं मधुरं रूक्षं कालायमतिवातलम् ॥ २७७ ॥

Kalāya vegetable is a purgative, is sweet and dry, and increases *vāta* excessively.

278. PŪTIKARAÑJA

स्रंसनं कटुकं पाके लघु वातकफापहम् ॥
शोफघ्नमुष्णवीर्यं च पत्रं पूतिकरञ्जजम् ॥ २७८ ॥

Pūtikarañja leaves are laxative, acrid in the final taste after digestion and light, pacify *vāta* and *kapha*, cure oedema and are hot in potency.

279, 280. TĀMBŪLA

ताम्बूलपत्रं तीक्ष्णोष्णं कटु पित्तप्रकोपणम् ॥
सुगन्धि विशदं तिक्तं स्वर्यं वातकफापहम् ॥ २७९ ॥
स्रंसनं कटुकं पाके कषायं वह्निदीपनम् ॥
वक्त्रकण्डूमलक्लेददौर्गन्ध्यादिविशोधनम् ॥ २८० ॥

Leaves of *tāmbūla* are sharp. hot and acrid; they aggarvate *pitta*, are aromatic and not slimy; they are bitter and beneficial for the voice; they also pacify *vāta* and are laxative; they are acrid in the final taste after digestion, astringent in taste and appetisers; they remove the oral itching, dirt, moistness and bad odour, etc.

V. THE FLOWER GROUP (281–297)

अथ पुष्पवर्गः ।

Now begins the flower group.

281, 282. KOVIDĀRA, ŚAṆA, ŚĀLMALĪ, VṚṢA AND AGASTI

कोविदारशणशाल्मलीपुष्पाणि मधुराणि मधुरविपाकानि रक्तपित्तहराणि च; वृषागस्त्ययोः पुष्पाणि तिक्तानि कटुविपाकानि क्षयकासापहानि च ॥ २८१ ॥

आगस्त्यं नातिशीतोष्णं नक्तान्धानां प्रशस्यते । २८२ ॥

Flowers of *kovidāra*, *śaṇa*, and *śālmalī* are sweet in taste, and also in the final taste after digestion, and cure haemorrhagic disorders.

Flowers of *vṛṣa* and *agasti* are bitter, acrid in the final taste after digestion and cure consumption and cough.

Flower of *agasti* is neither too cold nor too hot and is recommended for patients of night blindness.

283. KARĪRA

करीरकुसुमानि कटुविपाकानि वातहराणि सृष्टमूत्रपुरीषाणि च ॥ २८३ ॥

Flowers of *karīra* are acrid in the final taste after digestion, alleviate *vāta* and help in urination and defaecation.

284, 285. RAKTAVṚKṢA, ETC., PADMA, KUMUDA, KUVALAYA AND UTPALA

रक्तवृक्षस्य निम्बस्य मुष्ककार्कासनस्य च ॥
कफपित्तहरं पुष्पं कुष्ठघ्नं कुटजस्य च ॥ २८४ ॥

सतिक्तं मधुरं शीतं पद्मं पित्तकफापहम् ॥
मधुरं पिच्छिलं स्निग्धं कुमुदं ह्लादि शीतलम् ॥
तस्मादल्पान्तरगुणे विद्यात् कुवलयोत्पले ॥ २८५ ॥

Flowers of *raktavṛkṣa* and of *nimba*, *muṣkaka*, *arka*, *asana*, and also of *kuṭaja* eliminate *kapha* and *pitta* and cure the skin diseases (including leprosy).

Padma[1] is bitter, sweet and cool, and pacifies *pitta* and *kapha*.

Kumuda[2] is sweet, slimy, demulcent, pleasant and cool.

Kuvalaya and *utpala* are known to differ somewhat in properties.

286-289. SINDHUVĀRA, MĀLATĪ AND MALLIKĀ, ETC.

सिन्धुवारं विजानीयाद्धिमं पित्तविनाशनम् ॥
मालतीमल्लिके तिक्ते सौरभ्यात् पित्तनाशने ॥ २८६ ॥

सुगन्धि विशदं हृद्यं बाकुलं पाटलानि च ॥
श्लेष्मपित्तविषघ्नं तु नागं तद्वच्च कुङ्कुमम् ॥ २८७ ॥

चम्पकं रक्तपित्तघ्नं शीतोष्णं कफनाशनम् ॥
किंशुकं कफपित्तघ्नं तद्वदेव कुरण्टकम् ॥ २८८ ॥

यथावृक्षं विजानीयात् पुष्पं वृक्षोचितं तथा ॥
मधुशिग्रुकरीराणि कटु श्लेष्महराणि च ॥ २८९ ॥

(Flowers of) *sindhuvāra* should be known to be cool and to pacify *pitta*. (Flowers of) *mālatī* and *mallikā* are bitter and pacify *pitta* due to their fragrance,

BĀKULA AND PĀṬALĀ

(Flowers of) *bākula* and *pāṭalā* are fragrant, not slimy and are pleasant.

NĀGA AND KUṄKUMA

Flowers of *nāga* pacify *kapha*, *pitta* and poisons. Similar (are the properties of) *kuṅkuma*.

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[1] *Sūrya vikāsī kamala* or the lotus which blooms at sunrise.

[2] Lotus which blossoms with the appearance of moon.

CAMPAKA

(Flowers of) *campaka* cure haemorrhagic disorders, are cool, hot and pacify *kapha*.

KIMŚUKA AND KURANṬAKA

(Flower of) *kiṁśuka* eliminates *kapha* and *pitta*; similar are the properties of *kuranṭaka*.

The flowers of (other) trees should be known to imbibe the qualities of the trees themselves.

MADHUŚIGRU

Young buds of *madhuśigru* are acrid and subdue *kapha*.

290–292. KṢAVAKA, KULEVARA AND VAṀŚAKARĪRA

क्षवककुलेवरवंशकरीरप्रभृतीनि कफकराणि सृष्टमूत्रपुरीषाणि च ॥ २९० ॥

क्षवकं क्रिमिलं तेषु स्वादुपाकं सपिच्छलम् ॥
विष्यन्दि वातलं नातिपित्तश्लेष्मकरं च तत् ॥ २९१ ॥
वेणोः करीराः कफला मधुरा रसपाकतः ॥
विदाहिनो वातकराः सकषाया विरूक्षणाः ॥ २९२ ॥

Kṣavaka (*chatraka*), *kulevara*, and *vaṁśakarīra* (bamboo shoots), etc. excite *kapha* and help in the expulsion of faeces and urine. Out of them *kṣavaka* increases worms, is sweet in the final taste after digestion, is slimy, increases secretions and *vāta*, and does not increase *pitta* and *kapha* excessively.

Shoots of *veṇu* increase *kapha*, are sweet in taste and also in the final taste after digestion, cause burning sensation, increase *vāta*, are astringent and cause dryness.

293. MUSHROOMS

उद्भिदानि पलालेक्षुकरीषवेणुक्षितिजानि । तत्र पलालजातं मधुरं मधुरविपाकं रूक्षं दोषप्रशमनं च, इक्षुजं मधुरं कषायानुरसं कटुपाकं शीतलं च, तद्वदेवोष्णं कारीषं कषायं वातकोपनं च, वेणुजातं कषायं वातकोपनं च, भूमिजं गुरु नातिवातलं भूमितश्चास्यानुरसः ॥ २९३ ॥

Mushrooms originate from these sources–straw, sugarcane, dried cowdung, bamboo and earth. Out of these, that (mushroom) which grows from the straw is sweet in taste and also in the final taste after digestion, is dry and alleviates *doṣas:* that growing from the sugarcane is sweet, and astringent in the secondary taste, acrid in the final taste after digestion, and is cool; similar are (the properties of) mushrooms growing on the dried cowdung. It is also hot, astringent, and aggravates *vāta*; that growing on the bamboo is astringent and aggravates *vāta;* that growing on the earth is heavy and is not excessively *vāta*-increasing. The secondary taste is according to the nature of the soil.

294. PIṆYĀKA, ETC

पिण्याकतिलकल्कस्थूणिकाशुष्कशाकानि सर्वदोषप्रकोपणानि ॥ २९४ ॥

Piṇyāka (oil cake), pounded *tila*, *sthūṇikā*[1] and dried vegetables excite all the *doṣas*.

295. VAṬAKA AND SINḌĀKĪ

विष्टम्भिनः स्मृताः सर्वे वटका वातकोपनाः ॥
सिण्डाकी वातला सार्द्रा रुचिष्याऽनलदीपनी ॥ २९५ ॥

All types of *vaṭakas* are digested to the accompaniment of gurgling sounds and vitiate *vāta*. *Sinḍākī*[1] vitiates *vāta* and the freshly prepared one increases taste and is an appetiser.

296, GENERAL PROPERTIES OF VEGETABLES

विड्भेदि गुरु रूक्षं च प्रायो विष्टम्भि दुर्जरम् ॥
सकषायं च सर्वं हि स्वादु शाकमुदाहृतम् ॥
पुष्पं पत्रं फलं नालं कन्दाश्च गुरवः क्रमात् ॥ २९६ ॥

All sweet vegetables are purgatives, heavy and usually digested with gurgling sound; they are difficult to digest and are astringent.

Their flowers, leaves, fruits, stem and tubers are heavier (and heavier) in that order.

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[1] A fried preparation for eating purposes.

297. DISCARDABLE VEGETABLES

कर्कशं परिजीर्णं च कृमिजुष्टमदेशजम् ॥
वर्जयेत् पत्रशाकं तद्यदकालविरोहि च ॥ २९७ ॥

All those types of vegetables which are rough, too old, worm eaten, grown on unsuitable soil and which have grown in unusual seasons are to be discarded.

अथ कन्दवर्गः ।

VI. THE TUBER GROUP (298-312)

298. ENUMERATION OF THE TUBERS

कन्दानत ऊर्ध्वं वक्ष्यामः—विदारीकन्दशतावरीबिसमृणालशृङ्गाटककशेरुकपिण्डालुकमध्वालुकहस्त्यालुककाष्ठालुकशङ्खालुकरक्तालुकेन्दीवरोत्पलकन्दप्रभृतीनि ॥ २९८ ॥

Now we would describe the group of tubers.

They are *vidārīkanda, śatāvarī, bisa* (root of lotus), *mṛṇāla* (shoots of lotus), *śṛṅgāṭaka, kaśeruka, piṇḍāluka*[1], *madhvāluka, hastyāluka, kāṣṭhāluka, śaṅkhāluka, raktāluka, indīvara* (*kanda*) and *utpalakanda*, etc.

299. GENERAL PROPERTIES OF THE TUBERS

रक्तपित्तहराण्याहुः शीतानि मधुराणि च ॥
गुरूणि बहुशुक्राणि स्तन्यवृद्धिकराणि च ॥ २९९ ॥

They cure the haemorrhagic disorders, are cool, sweet and heavy, increase semen excessively and also are galactogogues.

300. VIDĀRIKANDA

मधुरो बृंहणो वृष्यः शीतः स्वर्योऽतिमूत्रलः ॥
विदारीकन्दो वल्यश्च पित्तवातहरश्च सः ॥ ३०० ॥

Vidārikanda is sweet, nourishing, spermatogenic and cool, is beneficial for the voice, is a strong diuretic, is strengthening and pacifies *pitta* and *vāta*.

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[1] All words ending with *āluka* refer to the different types of *yavas*.

301,302.

ŚATĀVARĪ

वातपित्तहरी वृष्या स्वादुतिक्ता शतावरी ॥
महती चैव हृद्या च मेधाग्निबलवर्धिनी ॥ ३०१ ॥
ग्रहण्यर्शोविकारघ्नी वृष्या शीता रसायनी ॥
कफपित्तहरास्तिक्तास्तस्या एवाङ्कुराः स्मृताः ॥ ३०२ ॥

Śatāvarī alleviates *vāta* and *pitta*, is spermatogenic, sweet and bitter.

The bigger variety (of *śatāvarī*) is a cardiotonic and increases the power of understanding book-knowledge, digestion and strength; it cures sprue and piles and is spermatogenic, cool and a restorative.

Their young shoots are known to alleviate *kapha* and *pitta* and are bitter.

303.

BISA

अविदाहि बिसं प्रोक्तं रक्तपित्तप्रसादनम् ॥
विष्टम्भि दुर्जरं रूक्षं विरसं मारुतावहम् ॥ ३०३ ॥

Bisa does not produce a burning sensation, is beneficial for haemorrhagic disorders, produces gurgling sounds during digestion and is difficult (to digest); it is dry, tasteless, and increases *vāta*.

304.

ŚṚṄGĀṬAKA, KAŚERUKA AND PINḌĀLUKA

गुरू विष्टम्भिशीतौ च शृङ्गाटककशेरुकौ ॥
पिण्डालुकं कफकरं गुरु वातप्रकोपणम् ॥ ३०४ ॥

Śṛṅgāṭaka and *kaśeruka* are heavy, produce gurgling (intestinal) sounds and are cool.

Pinḍāluka increases *kapha*, is heavy and aggravates *vāta*.

305.

SURENDRAKANDA AND VEṆU

सुरेन्द्रकन्दः श्लेष्मघ्नो विपाके कटु पित्तकृत् ॥
वेणोः करीरा गुरवः कफमारुतकोपनाः ॥ ३०५ ॥

Surendrakanda eliminates *kapha*, is acrid in the final taste after digestion and increases *pitta*.

Young shoots of bamboo are heavy and aggravate *kapha* and *vāta*.

306, 307. STHŪLAKANDA, SŪRAṆA AND MĀṆAKA

स्थूलसूरणमाणकप्रभृतयः कन्दा ईषत्कषायाः कटुका रूक्षा विष्टम्भिनो गुरवः कफवातलाः पित्तहराश्च ।। ३०६ ।।

मान(ण)कं स्वादु शीतं च गुरु चापि प्रकीर्तितम् ।।
स्थूलकन्दस्तु नात्युष्णः सूरणो गुदकीलहा ।। ३०७ ।।

Tubers of *sthūla* (*kanda*), *sūraṇa* and *māṇaka*, etc. are slightly astringent, acrid and dry; they produce gurgling sound during digestion, are heavy, increase *kapha* and *vāta* and eliminate *pitta*.

Māṇaka is sweet, cool and heavy: *sthūlakanda* is not too hot; whereas, *sūraṇa* cures piles.

308. KUMUDA, UTPALA AND PADMA

कुमुदोत्पलपद्मानां कन्दा मारुतकोपनाः ।।
कषायाः पित्तशमना विपाके मधुरा हिमाः ।। ३०८ ।।

Tubers of *kumuda, utpala* and *padma* aggravate *vāta*, are astringent, alleviate *pitta*, are sweet in the final taste after digestion and are cool.

309. VARĀHAKANDA

वराहकन्दः श्लेष्मघ्नः कटुको रसपाकतः ।।
मेहकुष्ठक्रिमिहरो बल्यो वृष्यो रसायनः ।। ३०९ ।।

Varāhakanda subdues *kapha*, is acrid in taste and also in the final taste after digestion, cures urinary discharges, skin diseases (including leprosy) and worms, and is strengthening. spermatogenic and a restorative,

310, 311. TĀLA, NĀRIKELA AND KHARJŪRA

तालनारिकेलखर्जूरप्रभृतीनां मस्तकमज्जानः ।। ३१० ।।
स्वादुपाकरसानाहू रक्तपित्तहरांस्तथा ।।
शुक्रलाननिलघ्नांश्च कफवृद्धिकरानपि ।। ३११ ।।

Kernels of the upper parts of *tāla*, *nārikela* and *kharjūra*, etc. are sweet in the final taste after digestion and also in taste; they cure haemorrhagic disorders, increase semen, pacify *vāta* and also increase *kapha*.

312. UNEDIBLE TUBERS

बालं ह्यनार्तवं जीर्णं व्याधितं क्रिमिभक्षितम् ।।
कन्दं विवर्जयेत् सर्वं यो वा सम्यङ्न रोहति ।। ३१२ ।।

All those tubers which are young, unseasonal, too old, diseased or worm eaten and also those which do not grow properly should be discarded.

अथ लवणवर्गः ।

VII. THE SALT GROUP (313-325)

313. SALTS AND THEIR GENERAL PROPERTIES

अथ लावणानि—सैन्धवसामुद्रविडसौवर्चलरोमकौद्भिदप्रभृतीनि यथोत्तरमुष्णानि वातहराणि कफपित्तकराणि कटुपाकीनि यथापूर्वं स्निग्धानि स्वादूनि सृष्टमूत्रपुरीषाणि चेति ।। ३१३ ।।

The salts are *saindhava* (rock salt), *sāmudra* (sea salt), *viḍa*, *sauvarcala*, *romaka* and *audbhida*, etc. They are successively more and more hot, pacify *vāta*, increase *kapha* and *pitta* and are acrid in the final taste; and in their opposite order they are demulcent, sweet, and help in the expulsion of urine and faeces,

314. SAINDHAVA SALT

चक्षुष्यं सैन्धवं हृद्यं रुच्यं लघ्वग्निदीपनम् ।।
स्निग्धं समधुरं वृष्यं शीतं दोषघ्नमुत्तमम् ।। ३१४ ।।

Saindhava salt is beneficial for the eyes, is pleasant, increases taste,is light and is an appetiser; it is demulcent, sweet, spermatogenic and cool, pacifies *doṣas* and is the best amongst the salts.

315, SĀMUDRA SALT

सामुद्रं मधुरं पाके नात्युष्णमविदाहि च ।।
भेदनं स्निग्धमीषच्च शूलघ्नं नातिपित्तलम् ।। ३१५ ।।

Sāmudra is sweet in the final taste after digestion, is not excessively hot, does not cause a burning sensation, is a purgative, is slightly demulcent, cures colic and does not increase *pitta* excessively.

316.

VIḌA SALT

सक्षारं दीपनं सूक्ष्मं शूलहृद्रोगनाशनम् ॥
रोचनं तीक्ष्णमुष्णं च विडं वातानुलोमनम् ॥ ३१६ ॥

Viḍa salt is saltish (alkaline), an appetiser and fine; it cures colic and cardiac disorders, increases the relish for food and is sharp, hot and a carminative.

317.

SAUVARCALA SALT

लघु सौवर्चलं पाके वीर्योष्णं विशदं कटु ॥
गुल्मशूलविबन्धघ्नं हृद्यं सुरभि रोचनम् ॥ ३१७ ॥

Sauvarcala is light to digest, hot in potency, not slimy, acrid and cures tumours, colic and constipation; it is pleasant, aromatic and tasty.

318.

ROMAKA SALT

रोमकं तीक्ष्णमत्युष्णं व्यवायि कटुपाकि च ॥
वातघ्नं लघु विष्यन्दि सूक्ष्मं विड्भेदि मूत्रलम् ॥ ३१८ ॥

Romaka is sharp, very hot, easily diffusible in the body, is acrid in the final taste after digestion, pacifies *vāta*, is light, hydrating, minute and a purgative and a diuretic.

319.

AUDBHIDA SALT

लघु तीक्ष्णोष्णमुत्क्लेदि सूक्ष्मं वातानुलोमनम् ॥
सतिक्तं कटु सक्षारं विद्याल्लवणमौद्भिदम् ॥ ३१९ ॥

Audbhida salt is light, sharp and hot, causes moistening and is minute, carminative, bitter, acrid and alkaline.

320.

GUṬIKĀ SALT

कफवातक्रिमिघ्नं च लेखनं पित्तकोपनम् ॥
दीपनं पाचनं भेदि लवणं गुटिकाह्वयम् ॥ ३२० ॥

Guṭikā[1] salt pacifies *kapha*, *vāta* and worms, is an antiobesic, aggravates *pitta*, is an appetiser, a digestive and a purgative.

321. ŪṢASŪTA, ETC. KAṬU SALTS

ऊषसूतं वालुकैलं शैलमूलाकरोद्भवम् ॥
लवणं कटुकं छेदि विहितं कटु चोच्यते ॥ ३२१ ॥

Ūṣasūta (prepared from a barren land), *vālukaila* (prepared from a sandy soil), and *śailamūlākarodbhava* (from the mines situated at the foot of hills) types of salts are acrid and expectorants and are called *kaṭu* salts.

322-325. KṢĀRA SALTS

यत्रक्षारस्वर्जिकाक्षारोषक्षारपाकिमटङ्कणक्षारप्रभृतयः ॥
गुल्मार्शोग्रहणीदोषशर्कराश्मरिनाशनाः ॥
क्षारास्तु पाचनाः सर्वे रक्तपित्तकराः सराः ॥ ३२२ ॥

ज्ञेयौ वह्निसमौ क्षारौ स्वर्जिकायावशूकजौ ॥
शुक्रश्लेष्मविवन्धाशोंगुल्मप्लीहविनाशवौ ॥ ३२३ ॥

उष्णोऽनिलघ्नः प्रक्लेदी चोषक्षारो बलापहः ॥
मेदोघ्नः पाकिमः क्षारस्तेषां बस्तिविशोधनः ॥ ३२४ ॥

विरूक्षणोऽनिलकरः श्लेष्मघ्नः पित्तदूषणः ॥
अग्निदोप्तिकरस्तीक्ष्णष्टङ्कणः क्षार उच्यते ॥ ३२५ ॥

Yavakṣāra, *svarjikākṣāra*, *ūṣakṣāra*, *pākima* (*kṣāra*) and *ṭaṅkaṇa kṣāra*, etc. : all these salts cure abdominal swellings, piles, sprue, gravel and stone and are appetisers, increase haemorrhagic disorders and are laxatives.

Svarjikākṣāra and *yavakṣāra* are like fire and reduce semen, *kapha*, constipation, piles, abdominal swellings and spleen (enlargement).

Ūṣakṣāra is hot, pacifies *vāta*, is hygroscopic and reduces strength. Out of these *pākima kṣāra* eliminates *medas* and cleanses the urinary bladder.

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1. During preparation it assumes the shape of balls, hence called *guṭikā*.

Taṅkaṇakṣāra[1] is drying, increases *vāta*, eliminates *kapha*, vitiates *pitta*, is an appetiser and is sharp.

VIII. THE METALS & PRECIOUS STONES (326-330)

326–329/1.

(i) THE METALS

326.

GOLD

सुवर्णं स्वादु हृद्यं च बृंहणीयं रसायनम् ॥
दोषत्रयापहं शीतं चक्षुष्यं विषसूदनम् ॥ ३२६ ॥

Gold (*suvarṇa*) is sweet, cardiotonic, nourishing and a restorative, alleviates all the three *doṣas*, is cool and is beneficial for the eyes and eliminates poisons.

327.

SILVER AND COPPER

रूप्यमम्लं सरं शीतं सस्नेहं पित्तवातनुत् ॥
ताम्रं कषायं मघुरं लेखनं शीतलं सरम् ॥ ३२७ ॥

Silver (*rūpya*) is sour, laxative, cool and demulcent and alleviates *pitta* and *vāta*.

Copper (*tāmra*) is astringent, sweet, antiobesic, cool and a laxative.

328.

BELL-METAL AND IRON

सतिक्तं लेखनं कांस्यं चक्षुष्यं कफवातजित् ॥
वातकृच्छीतलं लोहं तृष्णापित्तकफापहम् ॥ ३२८ ॥

Bell-metal (*kāṁsya*) is bitter and an antiobesic,, is beneficial for the eyes, and pacifies *kapha* and *vāta*.

Iron (*loha*) increases *vāta* and is cool; it pacifies thirst, *pitta* and *kapha*.

329/1.

TIN AND LEAD

कटु क्रिमिघ्नं लवणं त्रपु सीसं च लेखनम् ॥

Tin (*trapu*) and lead (*sīsa*) are acrid, eliminate worms, are saltish, and are antiobesics.

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[1] Borax.

329/2,330. (ii) THE PRECIOUS STONES

मुक्ताविद्रुमवज्रेन्द्रवैदूर्यस्फटिकादयः ॥३२९॥
चक्षुष्या मणयः शीता लेखना विषसूदनाः ॥
पवित्रा धारणीयाश्च पाप्मालक्ष्मीमलापहाः ॥३३०॥

The precious stones are *muktā* (pearl), *vidruma* (coral), *vajrendra* (diamond), *vaidūrya* (ruby) and *sphaṭika* (quartz), etc.,

The *maṇis* (precious stones) are beneficial for the eyes, are cool and antiobesics, eliminate poisons, are sacred and worth wearing; they eliminate effects of sin, ill luck and *malas* (*doṣas*).

इति लवणादिवर्गः ।

Thus ends the salt group.

331. A GENERAL PRINCIPLE

धान्येषु मांसेषु फलेषु चैव शाकेषु चानुक्तमिहाप्रमेयात् ॥
आस्वादतो भूतगुणैश्च मत्वा तदादिशेद्द्रव्यमनल्पबुद्धिः ॥३३१॥

As objects are countless, the properties of any drug which has not been included here amongst the (groups of) cereals, meats, fruits and vegetables, should be determined by the intelligent doctor (according to tastes) by testing it and by determining the properties of their *bhūtas*.

332–338/1 THE SUPERIOR FOODS AMONGST THE ABOVE MENTIONED GROUPS

332. CEREALS

षष्टिका यवगोधूमा लोहिता ये च शालयः ॥
मुद्गाढकीमसूराश्च धान्येषु प्रवराः स्मृताः ॥३३२॥

Among the cereals, *ṣaṣtika* paddy, *yava* (barley), *godhūma* (wheat), red paddy, *mudga*, *āḍhakī* and *masūra* are the best.

333. MEAT

लावतित्तिरिसारङ्गकुरङ्गैणकपिञ्जलाः ॥
मयूरवर्मिकूर्माश्च श्रेष्ठा मांसगणेष्विह ॥३३३॥

Amongst the meat group *lāva*, *tittiri*, *sāraṅga*, *kuraṅga*, *eṇa*, *kapiñjala*, *mayūra*, *varmi* and *kūrma* are the best.

334. FRUITS

दाडिमामलकं द्राक्षा खर्जुरं सपरूषकम् ॥
राजादनं मातुलुङ्गं फलवर्गे प्रशस्यते ॥३३४॥

In the fruit group, *dāḍima*, *āmalaka*, *drākṣā*, *kharjūra*, *parūṣaka*, *rājadana* and *mātuluṅga* are superior.

335. VEGETABLES

सतीनो वास्तुकश्चुच्चूचिल्लीमूलकपोतिकाः ॥
मण्डूकपर्णी जीवन्ती शाकवर्गे प्रशस्यते ॥३३५॥

In the vegetable group *satīna*, *vāstuka*, *cuccū*, *cillī*, *mūlaka-potikā* (young *mūlaka*), *manḍūkaparṇī* and *jīvantī* are the best.

336–338/1. MILK, SALTS AND BEVERAGES

गव्यं क्षीरं घृतं श्रेष्ठं, सैन्धवं लवणेषु च ॥
धात्रीदाडिममम्लेषु, पिप्पली नागरं कटौ ॥३३६॥

तिक्ते पटोलवार्ताकं, मधुरे घृतमुच्यते ॥
क्षौद्रं, पूगफलं श्रेष्ठं कषाये सपरूषकम् ॥३३७॥

शर्करेक्षुविकारेषु, पाने मध्वासवौ तथा ॥

Cow's milk and its *ghṛta* are the best (amongst milk and *ghṛtas*). Out of salts, rock salt is the best; in the sour group *dhātrī* and *dāḍima* are the best; in the acrid group *pippali* and *nāgara*, in the bitters *paṭola* and *vārtāka* and in the sweet group *ghṛta* and honey are the best. Similarly, *pūgaphala* and *parūṣaka* are the best in the astringent group, sugar in the cane preparations, and in the beverages *mārdvīka* and *drākṣāsava* are the best.

338/2, 339. THE BEST DIETARY ARTICLES

परिसंवत्सरं धान्यं, मांसं वयसि मध्यमे ॥३३८॥
अपर्युषितमन्नं तु संस्कृतं मात्रया शुभम् ॥
फलं पर्यागतं, शाकमशुष्कं तरुणं नवम् ॥३३९॥

One year old cereals, meat of the adolescent animals, freshly cooked food correctly processed with appropriate seasonings, fruits which are ripe, and vegetables which are not dry, are fresh and tender are the best.

अथ कृतान्नवर्गः ।

IX. THE GROUP OF PREPARED FOODS (340–391)

340/1. अतःपरं प्रवक्ष्यामि कृतान्नगुणविस्तरम् ॥

Now I would describe in detail the properties of prepared foods.

340/2–345/1. MAṆḌA, PEYĀ AND VILEPĪ

लाजमण्डो विशुद्धानां पथ्यः पाचनदीपनः ॥३४०॥
वातानुलोमनो हृद्यः पिप्पलीनागरायुतः ॥
स्वेदाग्निजननी लघ्वी दीपनी बस्तिशोधनी ॥३४१॥
क्षुत्तृट्श्रमग्लानिहरी पेया वातानुलोमनी ॥
विलेपी तर्पणी हृद्या ग्राहिणी बलवर्धनी ॥३४२॥

पथ्या स्वादुरसा लघ्वी दीपनी क्षुत्तृषापहा ॥
बस्तिसंक्षोधनी वृष्या ज्वरातीसारयोर्हिता ॥३४३॥
शाकमांसफलैर्युक्ता विलेप्यम्ला च दुर्जरा ॥
सिक्थैर्विरहितो मण्डः पेया सिक्थसमन्विता ॥३४४॥
विलेपी बहुसिक्था स्याद्यवागूर्विरलद्रवा ॥

The gruel prepared from fried paddy alongwith *pippalī* and *nāgara* is salutary to those who have undergone eliminative therapy; it is a digestive, an appetiser, a carminative and a cardiotonic.

Peyā (semisolid gruel) is a diaphoretic, increases the digestive power and is light; it is an appetiser, cleanses the urinary bladder, removes hunger, thirst, fatigue and lethargy and is a carminative.

Vilepī (thick gruel) is satiating, cardiotonic, costive and strengthening; it is salutary and is sweet in taste. It is light and is an appetiser; it removes hunger and thirst, cleanses the urinary bladder, is spermatogenic and is beneficial for fever and diarrhoea. *Vilepī* which is prepared from vegetable, meat and fruits and is sour is difficult to digest.

Maṇḍa is that part (of the gruel) which is devoid of grains (of rice, etc); *peyā* contains grains whereas *vilepī* contains lots of grains (of rice, etc); yavāgū[1] (*peyā*) contains less liquid (as compared to *vilepī*).

345/2.

PĀYASA

विष्टम्भी पायसो बल्यो मेदःकफकरो गुरुः ॥३४५॥

Pāyasa (rice cooked with milk and sweetened) causes painful distension with gurgling during digestion, is strengthening, increases fat and *kapha* and is heavy (to digest).

346/1.

KṚŚARĀ

कफपित्तकरी बल्या कृशराऽनिलनाशनी ॥

Kṛsarā (gruel prepared with rice, *māṣa* and sesame) increases *kapha* and *pitta*; it is strengthening and pacifies *vāta*.

346/2.

COOKED RICE

धौतस्तु विमलः शुद्धो मनोज्ञः सुरभिः समः ॥३४६॥

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[1] *Maṇḍa*, *peyā* and *vilepī* are the three types of *yavāgūs* (gruel) depending upon their consistency. Ḍalhaṇa has described *yavāgū* as a synonym of *peyā*.

346/2–349/1. COOKED RICE (CONTINUED)

स्विन्नः सुप्रस्रुतस्तूष्णो विशदस्त्वोदनो लघुः ॥
अधौतोऽप्रस्रुतोऽस्विन्नः शीतश्चाप्योदनो गुरुः ॥ ३४७ ॥
लघुः सुगन्धिः कफहा विज्ञेयो भृष्टतण्डुलः ॥
स्नेहैर्मांसैः फलैः कन्दैर्विदलाम्लैश्च संयुताः ॥ ३४८ ॥
गुरवो बृंहणा बल्या ये च क्षीरोपसाधिताः ॥

That (rice preparation) which has been prepared from washed, cleaned, white, nice looking and fragrant rice, and is well cooked, strained of its excess water, warm and not slimy is light (to digest).

The rice which has not been washed before cooking, not strained of its excess water, not well cooked and which is cold is heavy (to digest).

Rice which has been fried (before cooking) is light, fragrant and alleviates *kapha*.

Rice prepared with oily substances, and mixed with meat, fruits, tubers, pulses and sour articles is heavy, nourishing and strengthening; and also similar is (the rice) which has been prepared with milk.

349/2. SOUP

सुस्विन्नो निस्तुषो भृष्ट ईषत् सूपो लघुर्हितः ॥ ३४९ ॥

Soup which has been well cooked and prepared from dehusked and slightly fried (pulses) is light and beneficial.

350. VEGETABLE

स्विन्नं निष्पीडितं शाकं हितं स्यात् स्नेहसंस्कृतम् ॥
अस्विन्नं स्नेहरहितमपीडितमतोऽन्यथा ॥ ३५० ॥

Vegetables which are well cooked, squeezed, and processed with oily substances are beneficial; and the vegetables which are not well cooked, not processed with oily substances, and not squeezed are not (beneficial).

351–353/1.

MEAT

मांसं स्वभावतो वृष्यं स्नेहनंबलवर्धनम् ।।
स्वेहगोरसधान्याम्लफलाम्लकटुकैः सह ।। ३५१ ।।
सिद्धं मांसं हितं बल्यं रोचनं बृंहणं गुरु ।।
तदेव गोरसादानं सुरभिद्रव्यसंस्कृतम् ।। ३५२ ।।
विद्यात्पित्तकफोद्रेकी बलमांसाग्निवर्धनम् ।।

Meat is naturally spermatogenic, fattening and strengthening. Meat prepared with oily substances, milk and its preparations, vinegar, sour fruits and acrid substances is beneficial, strengthening, tasty, nourishing and heavy.

The same along with yoghurt and also processed with aromatic substances should be known to be *kapha* and *pitta* exciting; it increases strength, muscular tissue and the digestive power.

353/2, 354/1.

FRIED MEAT

परिशुष्कं स्थिरं स्निग्धं हर्षणं प्रीणनं गुरु ।। ३५३ ।।
रोचनं बलमेधाग्निमांसौजःशुक्रवर्धनम् ।।

Well-fried meat is a stabiliser, demulcent, pleasant, satiating, heavy and tasty and increases strength, power of understanding book knowledge, digestive power, muscular tissue, *oja* and semen.

354/2, 355/1.

MINCED MEAT

तदेवोल्लुप्तपिष्टत्वादुल्लुप्तमिति पाचकाः ।। ३५४ ।।
परिशुष्कगुणैर्युक्तं वह्नौ पक्वमतो लघु ।।

The same (well-fried meat) if well-minced is called *ullupta* by expert cooks. It has the same properties like the *pariśuṣka* but is light when roasted on fire.

355/2, 356/1.

ROASTED MEAT

तदेव शूलिकाप्रोतमङ्गारपरिपाचितम् ।। ३५५ ।।
ज्ञेयं गुरुतरं किंचित् प्रदिग्धं गुरुपाकतः ।।

The same when roasted on rods and cooked on fire should be known to be slightly heavy. This *pradigdha* (meat) is difficult to digest.

356/2–358. OTHER PROPERTIES OF MEAT

उल्लुप्तं भर्जितं पिष्टं प्रतप्तं कन्दुपाचितम् ॥ ३५६ ॥
परिशुष्कं प्रदिग्धं च शूल्यं यच्चान्यदीदृशम् ॥
मांसं यत्तैलसिद्धं तद्वीर्योष्णं पित्तकृद्गुरु ॥ ३५७ ॥
लघ्वग्निदीपनं हृद्यं रुच्यं दृष्टिप्रसादनम् ॥
अनुष्णवीर्यं पित्तघ्नं मनोज्ञं घृतसाधितम् ॥ ३५८ ॥

Ullupta (minced), *bharjita* (fried), *piṣṭa* (pounded), *pratapta* (singed), *kandupācita* (fried with mustard paste), *pariśuṣka* (well fried), *pradigdha* (roasted), *śūlya* (roasted on rods) and other similar preparations of meat which have been processed with oil are hot in potency, increase *pitta* and are heavy. The same when processed with *ghṛta* are light, appetisers, cardiotonic, tasty, beneficial for vision, not hot in potency, pacify *pitta* and are agreeable.

359–362. MEAT JUICE

प्रीणनः प्राणजननः श्वासकासक्षयापहः ॥
वातपित्तश्रमहरो हृद्यो मांसरसः स्मृतः ॥ ३५९ ॥
स्मृत्योजः स्वरहीनानां ज्वरक्षीणक्षतोरसाम् ॥
भग्नविश्लिष्टसन्धीनां कृशानामल्परेतसाम् ॥ ३६० ॥
आप्यायनः संहननः शुक्रदो बलवर्धनः ॥
स दाडिमयुतो वृष्यः संस्कृतो दोषनाशनः ॥ ३६१ ॥
प्रीणनः सर्वभूतानां विशेषान्मुखशोषिणाम् ॥
क्षुत्तृष्णापहरः श्रेष्ठः सौरावः स्वादुशीतलः ॥ ३६२ ॥

Māṁsarasa (meat juice) is satiating, life giving and cures asthma, cough and consumption, pacifies *vāta*, *pitta* and fatigue and is a cardiotonic. It is also satiating (fulfilling the deficien cies) for those possessing a loss of memory, *ojas* and voice, those who have become weak due to fever and consumptive pulmonary lesions, those who are suffering from fractures and dislocations of joints and for those who are emaciated and have little semen. It also makes a person stout and increases his semen and strength. The same with *dāḍima* (pomegranate) and processed is spermatogenic and pacifies *doṣas*.

Saurāva (clear meat juice) is satiating for all living beings specially to those suffering from dryness of the mouth; it eliminates hunger and thirst and is superiormost, tasty and cool.s

363. JUICELESS MEAT

यन्मांसमुद्धृतरसं न तत् पुष्टिबलावहम् ॥
विष्टम्भि दुर्जरं रूक्षं विरसं मारुतावहम् ॥ ३६३ ॥

The meat from which juice has been taken out does not give nourishment and strength, is digested with (the production of) gurgling sounds, is difficult to digest, is dry and tasteless and increases *vāta*.

364/1. KHĀNIṢKA MEAT

दीप्ताग्नीनां सदा पथ्यः खानिष्कस्तु परं गुरुः ॥

Khāniṣka meat (a type of dry meat) is always beneficial for those having an excellent digestive power and is excessively heavy (to digest).

364/2–366/1. VESAVĀRA MEAT

मांसं निरस्थि सुस्विन्नं पुनर्दृषदि पेषितम् ॥ ३६४ ॥
पिप्पलीशुण्ठिमरिचगुडसर्पिःसमन्वितम् ॥
ऐकध्यं पाचयेत् सम्यग्वेसवार इति स्मृतः ॥ ३६५ ॥
वेसवारो गुरुः स्निग्धो बल्यो वातरुजापहः ॥

The meat deprived of its bone, well steamed and then made into a paste by grinding on a stone and to which *pippalī*, *śuṇṭhī*, *marica*, *guḍa* and *ghṛta* have been added, and all these then well cooked together is known as *vesavāra*. *Vesavāra* is heavy, demulcent, strengthening and allays *vāta* diseases.

366/2–368/1. MUDGA AND RĀGAKHĀḌAVA SOUPS

कफघ्नो दीपनो हृद्यः शुद्धानां व्रणिनामपि ॥ ३६६ ॥
ज्ञेयः पथ्यतमश्चैव मुग्दयूषः कृताकृतः ॥
स तु दाडिममृद्वीकायुक्तः स्याद्रागखाडवः ॥ ३६७ ॥
रुचिष्यो लघुपाकश्च दोषाणां चाविरोधकृत् ॥

Mudga soup with or without condiments pacifies *kapha*, is an appetiser, is pleasant, and is the best salutary preparation for those who have undergone elimination therapy and for the wounded.

The same (soup) to which *dāḍima* and *mṛdvīkā* (grapes) have been added is known as *rāgakhāḍava.* This is tasty, light to digest and is not incompatible with the *doṣas*.

368/2–376/1, OTHER SOUPS

मसूरमुग्दगोधूमकुलत्थलवणैः कृतः ॥ ३६८ ॥
कफपित्ताविरोधी स्याद्धातव्याधौ च शस्यते ॥
मृद्वीकादाडिमैर्युक्तः स चाप्युक्तोऽनिलार्दिते ॥ ३६९ ॥
रोचनो दीपनो हृद्यो लघुपाक्युपदिश्यते ॥
पटोलनिम्बयूषौ तु कफमेदोविशोषिणौ ॥ ३७० ॥
पित्तघ्नौ दीपनौ हृद्यौ कृमिकुष्ठज्वरापहौ ॥
श्वासकासप्रतिश्यायप्रसेकारोचकज्वरान् ॥ ३७१ ॥
हन्ति मूलकयूषस्तु कफमेदोगलग्रहान् ॥
कुलत्थयूषोऽनिलहा श्वासपीनसनाशनः ॥ ३७२ ॥
तूणीप्रतूणीकासाश्मगुल्मोदावर्तनाशनः ॥
दाडिमामलकैर्यूषो हृद्यः संशमनो लघुः ॥ ३७३ ॥
प्राणाग्निजननो मूर्च्छामेदोघ्नो वातपित्तजित् ॥
मुग्दामलकयूषस्तु ग्राही पित्तकफे हितः ॥ ३७४ ॥
यवकोलकुलत्थानां यूषः कण्ठ्योऽनिलापहः ॥
सर्वधान्यकृतस्तद्वद्बृंहणः प्राणवर्धनः ॥ ३७५ ॥
खडकाम्बलिकौ हृद्यौ तथा वातकफे हितौ ॥

The (soup) prepared with *masūra*, *mudga*, *godhūma*, *kulattha* and salt is not harmful for *kapha* and *pitta* (diseases) and is (actually) commendable for *vāta* diseases.

The same soup even when added with *mṛdvīkā* (grape) and *dāḍima* is useful for *vāta* diseases and is tasty, appetiser, pleasant and light to digest.

Soups of *paṭola* and *nimba* are eliminatives of *kapha* and *medas* and also of *pitta*; they are appetisers and pleasant, and cure worm infestations, skin diseases (including leprosy) and fever.

Soup of *mūlaka* cures asthma, cough, coryza, excessive salivation, distaste for food, fever and *kapha*, *medas* and throat diseases.

Soup of *kulattha* pacifies *vāta*, cures asthma, coryza, *tūṇī*, *pratūṇī*, cough, urinary calculi, abdominal swellings and *udāvarta*.

Soup (of *mudga*) with *dāḍima* and *āmalaka* is a cardiotonic, an alleviative of the *doṣas*, is light, increases vitality and digestive power, removes fainting and *medas* and allays *vāṭa* and *pitta*.

Soup of *mudga* and *āmalaka* is constipative in action and is beneficial for *pitta* and *kapha* (diseases).

Soup of *yava* (barley), *kola* and *kulattha* is beneficial for the throat and pacifies *vāta*.

Similarly soup prepared from all the cereals is nourishing and vitalizing.

Khaḍa[1] and *kāmbalika*[2] are pleasant, and are beneficial in *vāta* and *kapha* (diseases).

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[1] Soup with buttermilk and spices.

[2] Soup prepared with the supernatant water of yoghurt and sour drugs.

376/2, 377. SOUR SOUPS

बल्यः कफानिलौ हन्ति दाडिमाम्लोऽग्निदीपनः ॥ ३७६ ॥
दध्यम्लः कफकृद्बल्यः स्निग्स्नो वातहरो गुरुः ॥
तक्राम्लः पित्तकृत् प्रोक्तो विषरक्तप्रदूषणः ॥ ३७७ ॥

Soup made sour by *dāḍima* is strengthening, allays *kapha* and *vāta*, and is an appetiser.

Soup made sour by yoghurt increases *kapha*, is strengthening, demulcent, pacifies *vāta* and is heavy.

Soup made sour by buttermilk increases *pitta* and is said to aggravate (the effects of) poisons and (also vitiates) blood.

378. GENERAL METHOD OF PREPARATION OF SOUPS

खडाः खडयवाग्वश्च षा(खा) डवाः पानकानि च ॥
एवमादीनि चान्यानि क्रियन्ते वैद्यवाक्यतः ॥ ३७८ ॥

Khaḍa, *khaḍayavāgū*, *ṣā(khā)ḍava* and *pānaka* (drinks), etc. and others are prepared according to the directions of the physician.

379. AKṚTA AND KṚTA PREPARATIONS

अस्नेहलवणं सर्वमकृतं कटुकैर्विना ॥
विज्ञेयं लवणस्नेहकटुकै संयुतं कृतम् ॥ ३७९ ॥

All the above preparations are said to be *akṛta* (unprocessed) when they are prepared without oily substances, salt and acrids (spices); and should be known as *kṛta* (processed) when prepared with salt, oily substances and acrids.

380. THE ORDER OF LIGHTNESS AND BENEFICIALNESS

अथ गोरसधान्याम्लफलाम्लैरम्लितं च यत् ॥
यथोत्तरं लघु हितं संस्कृतासंस्कृतं रसम् ॥ ३८० ॥

Soup, etc. made sour with *gorasa* (yoghurt and buttermilk), *dhānyāmla* (vinegar) and fruits, processed as well as unprocessed, are lighter and beneficial in that order.

381/1. KĀMBALIKA SOUP

दधिमस्त्वम्लसिद्धस्तु यूषः काम्बलिकः स्मृतः ॥

Kāmbalika is that soup which is prepared from the supernatant liquid of yoghurt and sour articles.

381/2, 382. SESAME AND OTHER PREPARATIONS

तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम् ॥ ३८१ ॥
सिण्डाकी च गुरूणि स्युः कफपित्तकराणि च ॥
तद्वच्च वटकान्याहुर्विदाहीनि गुरूणि च ॥ ३८२ ॥

Different preparations of sesame and its cake, dry vegetables, over-matured (vegetables) and *sinḍākī* are heavy and increase *kapha* and *pitta*. Similar are the *vaṭakas* which produce a burning sensation and are heavy.

383. RĀGAṢĀḌAVAS

लघवो बृंहणा वृष्या हृद्या रोचनदीपनाः ॥
तृष्णामूर्च्छाभ्रमच्छर्दिश्रमघ्ना रागषाडवाः ॥ ३८३ ॥

Rāgaṣāḍavas are light, nourishing, spermatogenic, pleasant, tasty and appetisers and remove thirst, fainting, vertigo, vomiting and fatigue.

384/1. RASĀLĀ

रसाला बृंहणी बल्या स्निग्धा वृष्या च रोचनी ॥

Rasālā[1] is nourishing, strengthening, demulcent, spermatogenic and tasty.

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[1] *Śikharaṇī*–a special preparation of yoghurt, sweetened and made aromatic.

384/2.

YOGHURT WITH GUḌA

स्नेहनं गुडसंयुक्तं हृद्यं दध्यनिलापहम् ॥ ३८४ ॥

Yoghurt with *guḍa* is demulcent, pleasant and allays *vāta*.

385–388/1.

MANTHA

सक्तवः सर्पिषाऽभ्यक्ताः शीतवारिपरिप्लुताः ॥
नातिद्रवा नातिसान्द्रा मन्थ इत्युपदिश्यते ॥ ३८५ ॥
मन्थः सद्योबलकरः पिपासाश्रमनाशनः ॥
साम्लस्नेहगुडो मूत्रकृच्छ्रोदावर्तनाशनः ॥ ३८६ ॥
शर्करेक्षुरसद्राक्षायुक्तः पित्तविकारनुत् ॥
द्राक्षामधूदकयुतः कफरोगनिबर्हणः ॥ ३८७ ॥
वर्गत्रयेणोपहितो मलदोषानुलोमनः ॥

Mantha is that preparation of *saktu* (barley flour, etc. prepared after frying) which is mixed with *ghṛta* and made into a preparation with cold water so that it is neither too thin nor too thick.

Mantha gives instant strength and removes thirst and fatigue. Along with sour and oily substances and *guḍa* it (*mantha*) cures dysuria and *udāvarta* (reversed peristalsis) Along with sugar, juice of sugarcane, and grapes, it (the *mantha*) cures *pitta* diseases. Along with grapes, honey and water it cures *kapha* diseases. Along with all the above three groups it (*mantha*) helps to expel the *malas* and *doṣas* through their natural routes.

388/2–391.

PĀNAKAS

गोडमम्लमनम्लं वा पानकं गुरु मूत्रलम् ॥ ३८८ ॥
सदेव खण्डमृद्वीकाशर्करासहितं पुनः ॥
साम्लं सतीक्ष्णं सहिमं पानकं स्यान्निरत्ययम् ॥ ३८९ ॥
मार्द्वीकं तु श्रमहरं मूर्च्छादाहतृषापहम् ॥
परूषकाणां कोलानां हृद्यं विष्टम्भि पानकम् ॥ ३९० ॥

द्रव्यसंयोगसंस्कारं ज्ञात्वा मात्रां च सर्वतः ॥
पानकानां यथायोगं गुरुलाघवमादिशेत् ॥ ३९१ ॥

Pānakas (drinks) of *guḍa,* acidulated or non-acidulated, are heavy and diuretic. The same with impure sugar (*khāṇḍa*), *mṛdvīkā* (grapes) and sugar, along with sour (substances) and sharp substances (e. g. *marica*) and camphor is without any adverse effect. (*Pānaka*) of *mṛdvīkā* (grapes) removes fatigue, fainting, burning sensation, and thirst. *Pānaka* of *parūṣakas* and *kolas* is pleasant and is digested with gurgling sounds. The heaviness and lightness of all other *pānakas* should be determined according to the drugs, processing and quantity.

इति कृतान्नवर्गः ।

Thus ends the group of prepared foods.

अथ भक्ष्यवर्गः ।

X. THE EATABLE GROUP (392-418)

392/1. CONFECTIONARIES

वक्ष्याम्यतः परं भक्ष्यान् रसवीर्यविपाकतः ॥

Now I would describe the eatables according to their taste, potency and the final taste after digestion.

392/2, 393/1. MILK PREPARATIONS

भक्ष्याः क्षीरकृता बल्या वृष्या हृद्याः सुगन्धिनः ॥ ३९२ ॥
अदाहिनः पुष्टिकरा दीपनाः पित्तनाशनाः ॥

Eatables prepared from milk are strengthening, spermatogenic, cardiotonic and aromatic, do not give rise to a burning sensation, and are nourishing; they are appetisers and eliminate *pitta.*

393/2, 394/1. GHṚTAPŪRA

तेषां प्राणकरा हृद्या घृतपूराः कफावहाः ॥ ३९३ ॥
वातपित्तहरा वृष्या गुरवो रक्तमांसलाः ॥

Out of these, *ghṛtapūras*[1] are life giving, cardiotonic and increase *kapha*, pacify *vāta* and *pitta*, are spermatogenic. heavy and increase blood and muscular tissue.

394/2, 395/1. GUḌA PREPARATIONS

बृंहणा गौडिका भक्ष्या गुरवोऽनिलनाशनाः ॥ ३९४ ॥
अदाहिनः पित्तहराः शुक्रलाः कफवर्धनाः ॥

Eatables prepared with *guḍa* are nourishing, heavy, and pacify *vāta*, they do not give rise to a burning sensation, allay *pitta* and increase semen and *kapha*.

395/2, 396/1. MADHUŚĪRṢAKA, SAṀYĀVA AND PŪPA PREPARATIONS

मधुशीर्षकसंयावाः पूपा ये ते विशेषतः ॥ ३९५ ॥
गुरवो बृंहणाश्चैव मोदकास्तु सुदुर्जराः ॥

Madhuśīrṣaka[2], *saṁyāva*[3] and *pūpa*[4] are specially heavy and nourishing and the *modakas*[5] are difficult to digest.

396/2, 397/1. SAṬṬAKA

रोचनो दीपनः स्वर्यः पित्तघ्नः पवनापहः ॥ ३९६ ॥
गुरुर्मृष्टतरश्चैव सट्टकः प्राणवर्धनः ॥

Saṭṭaka[6] is a tasty appetiser, is beneficial for the voice, pacifies *pitta* and *vāta*, is heavy and very sweet and increases life.

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[1] Wheat flour mixed with coconut shavings, sugar and milk and then fried in *ghṛta*.

[2] Preparation of flour with honey, *ghṛta*, etc.

[3] Flour mixed with milk and fried in *ghṛta* and then sweetened.

[4] A similar preparation known as *pūyā* in colloquial use.

[5] A ball shaped confectionary.

[6] A confectionary of yoghurt, flavoured and sweetened and prepared by cooking.

397/2, 398/1. VIṢYANDA

हृद्यः सुगन्धिर्मधुरः स्निग्धः कफकरो गुरुः ॥ ३९७ ॥
वातापहस्तृप्तिकरो बल्यो विष्यन्द उच्यते ॥

Viṣyanda[1] is said to be pleasant, aromatic, sweet, demulcent and increases *kapha*; it is heavy, pacifies *vāta*, is satiating and strengthening also.

398/2–400/1. PHENAKA PREPARATIONS

बृंहणा वातपित्तघ्ना भक्ष्या बल्यास्तु सामिताः ॥ ३९८ ॥
हृद्याः पथ्यतमास्तेषां लघवः फेनकादयः ॥
मुग्दादिवेसवाराणां पूर्णा विष्टम्भिनो मताः ॥ ३९९ ॥
वेसवारैः सपिशितैः संपूर्णा गुरुबृंहणाः ॥

Eatables prepared from wheat flour are nourishing and allay *vāta* and *pitta*; they are strengthening, cardiotonic and are the best salutaries. Out of these *phenaka*[2], etc. are light. Those (confections) filled with cooked pastes of *mudga*, etc. are digested with gurgling sounds, and those filled with cooked pastes of meat are heavy and nourishing.

400/2. PĀLALA AND ŚAṢKULI

पाललाः श्लेष्मजननाः, शष्कुल्यः कफपित्तलाः ॥ ४०० ॥

Pālala[3] increases *kapha* and *śaṣkuli*[4] increases *kapha* and *pitta*,

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1. Immature wheat flour, made into semisolid preparation with *ghṛta*, milk and *guḍa*.
2. Foamy confectionary prepared with purified and white flour.
3. Made from seasame paste
4. *Śankulī*-Collo.

401. RICE FLOUR PREPARATIONS

वीर्योष्णाः पैष्टिका भक्ष्याः कफपित्तप्रकोपणाः ॥
विदाहिनो नातिबला गुरवश्च विशेषतः ॥ ४०१ ॥

Eatables prepared from the flour (of rice) are hot in potency and aggravate *kapha* and *pitta*, produce a burning sensation, do not increase strength excessively and are specially heavy.

402. LEGUME PREPARATIONS

वैदला लघवो भक्ष्याः कषायाः सृष्टमारुताः ॥
विष्टम्भिनः पित्तसमा : श्लेष्मघ्ना भिन्नवर्चसः ॥ ४०२ ॥

Eatables prepared from legumes are light, astringent in taste, expel flatus, are digested with a gurgling sound, keep *pitta* in a normal condition, eliminate *kapha* and are purgatives.

403/1. MĀṢA PREPARATIONS

बल्या वृष्यास्तु गुरवो विज्ञेया माषसाधिताः ॥

Those prepared from *māṣa* are known to be strengthening, spermatogenic and heavy.

403/2. KŪRCIKĀ[1]

कूर्चिकाविकृता भक्ष्या गुरवो नातिपित्तलाः ॥ ४०३ ॥

Eatable preparations made of *kūrcikā*[1] are heavy and do not increase *pitta* excessively.

404. OVERMATURE CEREAL PREPARATIONS

विरूढककृता भक्ष्या गुरवोऽनिलपित्तलाः ॥
विदाहोत्क्लेशजनना रूक्षा दृष्टिप्रदूषणाः ॥ ४०४ ॥

Eatables prepared from the overmature cereals are heavy, increase *vāta* and *pitta*, cause a burning sensation and nausea; they are dry and harmful for the vision.

405. GHṚTA AS A COOKING MEDIUM

हृद्याः सुगन्धिनो भक्ष्या लघवो घृतपाचिताः ॥
वातपित्तहरा बल्या वर्णदृष्टिप्रसादनाः ॥ ४०५ ॥

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[1] Solidified curdled milk.

Eatables cooked in *ghṛta* are pleasant, fragrant, light, pacify *vāta* and *pitta*, are strengthening and are beneficial for the complexion and the vision.

406. OIL AS A COOKING MEDIUM

विदाहिनस्तैलकृता गुरवः कटुपाकिनः ॥
उष्णा मारुतदृष्टिघ्नाः पित्तलास्त्वक्प्रदूषणाः ॥ ४०६ ॥

Those (eatables) cooked in oil give rise to a burning sensation, are heavy and acrid in the final taste after digestion, are hot, allay *vāta*, are harmful for the sight, increase *pitta* and are harmful for the skin.

407. THE STRENGTHENING DIETARY ARTICLES

फलमांसेक्षुविकृतितिलमाषोपसंस्कृताः ॥
भक्ष्या बल्याश्च गुरवो बृंहणा हृदयप्रियाः ॥ ४०७ ॥

The articles of diet prepared with fruits, meats, products of sugarcane, sesame and *māṣa* are strengthening, heavy, nourishing and pleasing to the heart.

408. HOT PLATE FOR COOKING

कपालाङ्गारपक्वास्तु लघवो वातकोपनाः ॥
सुपक्वास्तनवश्चैव भूयिष्ठं लघवो मताः ॥ ४०८ ॥

Those (eatables) cooked in *kapāla*[1] and burning charcoal are light and aggravate *vāta* and those which are thus well cooked and thin are known to be very light to digest.

409/1. KILĀṬA

सकिलाटादयो भक्ष्या गुरवः कफवर्धनाः ॥

Eatables prepared from *kilāṭa* (lump of *chenā*), etc. are heavy and increase *kapha*.

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[1] Earthen saucer.

409/2.

KULMĀṢA

कुल्माषा वातला रूक्षा गुरवो भिन्नवर्चसः ॥ ४०९ ॥

Kulmāṣa[1] increases *vāta*, is dry, heavy and is a purgative.

410/1.

VĀṬYA

उदावर्तहरो वाट्यः कासपीनसमेहनुत् ॥

Vāṭya[2] cures *udāvarta*, cough, coryza and urinary discharges.

410/2.

DHĀNA AND ULUMBĀ

धानोलुम्बास्तु लघवः कफमेदोविशोषणाः ॥ ४१० ॥

Dhānas[3] and *ulumbās*[4] are light and pacify *kapha* and *medas*.

411, 412.

ŚAKTU

शक्तवो बृंहणा वृष्यास्तृष्णापित्तकफापहाः ॥
पीताः सद्योबलकरा भेदिनः पवनापहाः ॥ ४११ ॥
गुर्वी पिण्डी खराऽत्यर्थं लघ्वी सैव विपर्ययात् ॥
शक्तूनामाशु जीर्येत मृदुत्वादवलेहिका ॥ ४१२ ॥

Śaktus[5] are nourishing, spermatogenic, allay thirst, *pitta* and *kapha*, give strength immediately after having been drunk (in a potable form), are purgatives and pacify *vāta*. Its hard ball-like preparation is very heavy and dry, and the same is light if it is soft. Lickable preparation of *śaktu* being soft is easily digested.

413.

LĀJĀ

लाजाश्छर्द्यतिसारघ्ना दीपनाः कफनाशनाः ॥
बल्याः कषायमधुरा लघवस्तृणमलापहाः ॥ ४१३ ॥

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1. Preparations made of barley flour and cooked by steaming.
2. Prepared from fried barley.
3. Fried barley.
4. Legumes fried over fire.
5. Fried barley flour.

Lājas[1] cure vomiting and diarrhoea, are appetisers, pacify *kapha*, are strengthening, astringent and sweet in taste, are light, quench thirst and expel *malas* (excretory products).

414.

LĀJĀŚAKTU

तृट्छर्दिदाहघर्मार्तिनुदस्तत्सक्तवो मताः ॥
रक्तपित्तहराश्चैव दाहज्वरविनाशनाः ॥ ४१४ ॥

Śaktu of *lāja* cures thirst, vomiting, burning sensation, heat exhaustion, haemmorrhagic disorders, and the hot feeling associated with fever.

415.

PṚTHUKA

पृथुका गुरवः स्निग्धा बृंहणाः कफवर्धनाः ॥
बल्याः सक्षीरभावात्तु वातघ्ना भिन्नवर्चसः ॥ ४१५ ॥

Pṛthukas[2] are heavy, demulcent, nourishing and increase *kapha*. The same when taken with milk are strengthening, allay *vāta* and are purgatives.

416, 417/1. RICE FLOUR, NEW AND OLD

संधानकृत् पिष्टमामं ताण्डुलं कृमिमेहनुत् ॥
सुदुर्जरः स्वादुरसो बृंहणस्तण्डुलो नवः ॥ ४१६ ॥
सन्धानकृन्मेहहरः पुराणस्तण्डुलः स्मृतः ॥

Uncooked rice flour is union-promoting and cures worms and urinary discharges.

New rice is heavy to digest, sweet in taste and is nourishing. Old rice is known to promote union of fractures, etc.) and cure urinary discharges.

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1. Fried paddy.
2. Flakes prepared from fresh paddy after mild baking and flattened by pounding.

417/2, 418. EPILOGUE

द्रव्यसंयोगसंस्कारविकारान् समवेक्ष्य च ॥ ४१७ ॥
यथाकारणमासाद्य भोक्तणां छन्दतोऽपि वा ॥
अनेकद्रव्ययोनित्वाच्छास्त्रतस्तान् विनिर्दिशेत् ॥ ४१८ ॥

(Whenever different types of eatable preparations, etc, are to be made) either for (therapeutic) use or according to the wishes of the eater, (the expert physician) should elaborate the properties (of those preparations) by the help of authoritative texts according to the cause and the effect relationship after taking into consideration, the combinations, processing and prepartions of the articles concerned, as these (preparations) could be made from many articles.

इति भक्ष्यवर्गः ।

Thus ends the eatable group.

XI. THE GROUP OF AFTER-DRINKS (419-445)

419. GENERAL CONSIDERATIONS

अतः सर्वानुपानान्युपदेक्ष्यामः ।—
अम्लेन केचिद्विहता मनुष्या माधुर्ययोगे प्रणयीभवन्ति ॥
तथाऽम्लयोगे मधुरेण तृप्तास्तेषां यथेष्टं प्रवदन्ति पथ्यम् ॥ ४१९ ॥

Now we would describe all the after-drinks (which are used after food).

Some persons prefer to take sweet things when they are fed up with sour foods; similarly, others prefer sour things when they are satiated with sweets. For such persons the (sweet or sour) thing is wholesome according to their liking.

420, 421/1. THE VARIOUS AFTER-DRINKS AND THEIR INDICATIONS

शीतोष्णतोयासवमद्ययूषफलाम्लधान्याम्लपयोरसानाम् ॥
यस्यानुपानं तु हितं भवेद्यत्तस्मै प्रदेयं त्विहमात्रया तत् ॥ ४२० ॥
व्याधिं च कालं च विभाव्य धीरैर्द्रव्याणि भोज्यानि च तानि तानि ॥

Out of the following drinks as cold and hot water, *āsava*, wine, soup, sour fruits, drinks, vinegar, milk and meat juice, whatever is beneficial (for a particular person) should be given to him in a proper quantity by a wise person after fully considering the disease, the time and the age of the patient and the (consumed) articles of foods concerned.

421/2. WATER AS THE BEST AFTER-DRINK

सर्वानुपानेषु वरं वदन्ति मैघ्यं यदम्भः शुचिभाजनस्थम् ।। ४२१ ।।

Among all the after drinks, the (sky) water which has been kept in clean utensils is superiormost and pure.

422. BEGINNING OF THE DETAILED CONSIDERATIONS

लोकस्य जन्मप्रभृति प्रशस्तं तोयात्मकाः सर्वरसाश्च दृष्टाः ।।
सङ्क्षेप एषोऽभिहितोऽनुपानेष्वतः परं विस्तरतोऽभिधास्ये ।। ४२२ ।।

It is observed that since birth all the tastes in the liquid form are beneficial for the human beings. Thus the after-drinks have been described in short and now their details would be given.

423. HOT WATER AS AN AFTER-DRINK

उष्णोदकानुपानं तु स्नेहानामथ शस्यते ।।
ऋते भल्लातकस्नेहात् स्नेहात्तौवरकात्तथा ।। ४२३ ।।

(Administration of) hot water is beneficial as an after-drink for *ghṛta* and oil (preparations), etc. except after oils of *bhallātaka* and *tuvaraka*.

424, 425. COLD WATER AS AN AFTER-DRINK

अनुपानं वदन्त्येके तैले यूषाम्लकाञ्जिकम् ।।
शीतोदकं माक्षिकस्य पिष्टान्नस्य च सर्वशः ।। ४२४ ।।
दधिपायसमद्यार्तिविषजुष्टे तथैव च ।।
केचित् पिष्टमयस्याहुरनुपानं सुखोदकम् ।। ४२५ ।।

Some say that soup and sour *kāñjika* (vinegar) should be the after-drinks for oils. Cold water should always be used as an after-drink after honey and foods prepared from rice flour; similarly (cold water is useful) after yoghurt, *pāyasa* (rice cooked with milk), in intoxication due to wines and in poisonings. Some suggest tepid water as an after-drink for foods prepared from rice flour.

426. MILK AND MEAT JUICE AS AN AFTER-DRINK

पयो मांसरसो वाऽपि शालिमुद्गादिभोजिनाम् ।।
युद्धाध्वातपसंतापविषमद्यरुजासु च ।। ४२६ ।।

Milk and meat juice are (good after-drinks) for persons who eat *śāli*, *mudga*, etc. as their diet and also for those who are tired in battles or after travelling, or who are suffering due to excessive sun rays, heat, poisons or wines.

427, 428. OTHER USEFUL AFTER-DRINKS

माषादेरनुपानं तु धान्याम्लं दधिमस्तु वा ।।
मद्यं मद्योचितानां तु सर्वमांसेषु पूजितम् ।। ४२७ ।।
अमद्यपानामुदकं फलाम्लं वा प्रशस्यते ।।
क्षीरं घर्माध्वभाष्यस्त्रीक्लान्तानाममृतोपमम् ।। ४२८ ।।

The after-drinks for *māṣa*, etc. are *dhānyāmla* (vinegar) and *dadhimastu* (yoghurt water). Wine itself is the after-drink after all meats (diet) for those accustomed to drink; and water and sour fruit drinks are commendable for those who are not accustomed to drinks. Milk is like nectar for those who are exhausted due to (excessive) sun rays, travelling, speaking, etc. and sexual indulgence.

429-431. AFTER-DRINK ACCORDING TO THE PATIENT AND THE DISEASE

सुरा कृशानां स्थूलानामनुपानं मधूदकम् ॥
निरामयानां चित्रं तु भुक्तमध्ये प्रकीर्तितम् ॥ ४२९ ॥
स्निग्धोष्णं मारुते पथ्यं, कफे रूक्षोष्णमिष्यते ॥
अनुपानं हितं चापि पित्ते मधुरशीतलम् ॥ ४३० ॥
हितं शोणितपित्तिभ्यः क्षीरमिक्षुरसस्तथा ॥
अर्कशेलुशिरीषाणामासवास्तु विषार्तिषु ॥ ४३१ ॥

Surā (wine) is (useful) for the lean and thin; and honey mixed with water is (useful) for the obese. For the healthy, different types of drinks are suggested during the meals. In *vāta* (disease), demulcent and hot drinks and in *kapha* (disease) dry and hot drinks (are suggested); and in *pitta* (disease) sweet and cool after-drink is beneficial. In haemorrhagic conditions, milk and sugarcane juice are beneficial. In poisonings *āsava* (wines) of *arka*, *śelu* and *śirīṣa* (are beneficial).

432, 433. GROUPWISE AFTER-DRINKS

अतः परं तु वर्गाणामनुपानं पृथक् पृथक् ॥
प्रवक्ष्याम्यनुपूर्वेण सर्वेषामेव मे शृणु ॥ ४३२ ॥

तत्र पूर्वशस्यजातीनां बदराम्लं, वैदलानां धान्याम्लं, जङ्घालानां धन्वजानां च पिप्पल्यासवः, विष्किराणां कोलबदरासवः, प्रतुदानां क्षीरवृक्षासवः, गुहाशयानां खर्जूरनालिकेरासवः, प्रसहानामश्वगन्धासवः, पर्णमृगाणांकृष्णगन्धासवः, बिलेशयानां फलसारासवः, एकशफानां त्रिफलासवः, अनेकशफानां खदिरासवः, कूलचराणां शृङ्गाटककशेरुकासवः, कोशवासिनां पादिनां च स एव, प्लवानामिक्षुरसासवः, नादेयानां मत्स्यानां मृणालासवः, सामुद्राणां मातुलुङ्गासवः, अम्लानां फलानां पद्मोत्पलकन्दासवः, कषायाणां दाडिमवेत्रासवः, मधुराणां त्रिकटुकयुक्तः खण्डासवः, तालफलादीनां धान्याम्लं, कटुकानां दूर्वानलवेत्रासवः, पिप्पल्यादीनां श्वदंष्ट्रावसुकासवः, कूष्माण्डादीनां दार्वीकरीरासवः, चुच्चुप्रभृतीनां

लोध्रासवः, जीवन्त्यादीनां त्रिफलासवः, कुसुम्भशाकस्य स एव, मण्डूकपर्ण्यादीनां महापञ्चमूलासवः, तालमस्तकादीनामम्लफलासवः, सैन्ववादीनां सुरासत्र आरनालं च, तोयं च सर्वत्रेति ॥४३३॥

Now, I would describe the different after-drinks for all groups in their respective order; so please listen to me.

For the cereals described earlier *badarāmla* (sour drinks prepared from *badara*) is good as an after-drink; for legumes, *dhānyāmla* (vinegar) is a good after-drink; for (the meat of) *jaṅghāla* and *dhanvaja* (*vartaka*, etc.) *pippalyāsava* is a good after-drink; for (the meat of) *viṣkira*, *āsava* of *kola* and *badara* (is a good after-drink); for (the meat of *pratuda*, *āsava* of *kṣīra vṛkṣa* (trees with latex) is a good after-drink; for (the meat of) *guhāśayas*, *āsava* of *kharjūra* and *nārikela*; for *prasaha*, *āsava* of *aśvagandhā*; for *parṇamṛga*, *āsava* of *kṛṣṇagandhā*; for *bileśaya*, *āsava* of fruits and *sāras* (heartwood of *śāla*, etc. trees); for *ekaśapha*, *āsava* of *triphalā*; for *anekaśapha* (many-hoofed animals), *āsava* of *khadira*; for *kūlacara*, *āsava* of *śṛṅgāṭaka* and *kaśeruka*; for *kośavāsins* and *pādins* the same; for *plava*, *āsava* of *ikṣurasa* (sugarcane juice); for the river fishes, *āsava* of *mṛṇāla*; for the sea fishes, *āsava* of *mātuluṅga*; for the sour fruits, *āsavas* of tubers of *padma* and *utpala*; for the astringent (fruits), *āsava* of *dāḍima* and *vetra*; for the sweet (fruits), *khaṇḍāsava* mixed with *trikaṭuka*; for *tāla* fruits, etc. *dhānyāmla* (vinegar); for the acrid (fruits), *āsavas* of *dūrvā*, *nala* and *vetra*; for *pippalī* etc. *āsava* of *śvadaṁṣṭrā* and *vasuka*; for *kūṣmāṇḍa*, etc. *āsava*, of *dārvī* and *karīra*; for *cuccu*, etc., *āsavas* of *lodhra*; for *jīvantī*, etc., *āsava* of *triphalā*; for *kusumbha* vegetable the same (*āsava* of *triphalā*); for *maṇḍūkaparṇī*, etc., *āsava* of the large five root (group); for *tālamastaka*, etc., *āsava* of sour fruits; for rock salt, etc., *surāsava* and *āranāla* (*kāñjika*); or else water is recommended as an after-drink for all (other) articles.

434, 435/1. WATER, THE USUAL AFTER-DRINK

भवन्ति चात्र—

सर्वेषामनुपानानां माहेन्द्रं तोयमुत्तमम् ।।
सात्म्यं वा यस्य यत्तोयं तत् तस्मै हितमुच्यते ।। ४३४ ।।
उष्णं वाते कफे तोय पित्ते रक्ते च शीतलम् ।।

These (verses) have also been cited.

Amongst all the after-drinks sky water is the best; or else any particular type of water is beneficial for a person to which he is habituated. In *vāta* and *kapha* diseases hot water and in *pitta* and *śoṇita* (diseases) cold water (is beneficial).

435/2-438/1. THE BENEFITS OF TAKING AN AFTER–DRINK

दोषवद्गुरु वा भुक्तमतिमात्रमथापि वा ।। ४३५ ।।
यथोक्तेनानुपानेन सुखमन्नं प्रजीर्यति ।।
रोचनं बृंहणं वृष्यं दोषसंघातभेदनम् ।। ४३६ ।।
तर्पणं मार्दवकरं श्रमक्लमहरं सुखम् ।।
दीपनं दोषशमनं पिपासाच्छेदनं परम् ।। ४३७ ।।
बल्यं वर्णकरं सम्यगनुपानं सदोच्यते ।।

The meals which are defective, heavy or taken in excess are digested easily with the help of an appropriate after-drink. Properly used after-drink gives relish for food, is nourishing, spermatogenic, dissolves the accumulated *doṣas*, is satiating, makes the body soft, removes fatigue and lethargy, is pleasant and is an appetiser, alleviates the *doṣas*, is the best thirst quencher, is strengthening and improves the complexion.

438/2, 439/1. TIMING THE AFTER–DRINK

तदादौ कर्शयेत्पीतं स्थापयेन्मध्यसेवितम् ।। ४३८ ।।
पश्चात्पीतं बृंहयति तस्माद्वीक्ष्य प्रयोजयेत् ।।

The after-drink, if taken prior (to meals), makes (a person) lean and thin, maintains the body as such if taken during the meal and increases all the tissues if taken after the meal. Hence it should be used after considering the body build, etc. accordingly.

439/2, 440/1. DISADVANTAGES OF NOT TAKING AN AFTER-DRINK

स्थिरतां गतमक्लिन्नमन्नमद्रवपायिनाम् ॥ ४३९ ॥
भवत्याबाधजननमनुपानमतः पिबेत् ॥

In those who do not take after-drinks, the ingested food is not hydrated, remains without any movement and causes disorders. Hence after-drinks should be used.

440/2, 441/1. CONTRA-INDICATIONS

न पिबेच्छ्वासकासार्तो रोगे चाप्यूर्ध्वजत्रुगे ॥ ४४० ॥
क्षतोरस्कः प्रसेकी च यस्य चोपहतः स्वरः ॥

After-drinks are contraindicated in those suffering from asthma, bronchitis, diseases of the head and the neck, in cases of the chest injuries, in excessive salivation and in whom the voice is affected by *vāta*, etc.

441/2, 442. AFTER-CARE

पीत्वाऽध्वभाष्याध्ययनगेयस्वप्नान्न शीलयेत् ॥ ४४१ ॥
प्रदूष्यामाशयं तद्धि तस्य कण्ठोरसि स्थितम् ॥
स्यन्दाग्निसादच्छर्द्यादीनामयाञ्जनयेद्बहून् ॥ ४४२ ॥

After drinking the after-drinks a person should not undertake a journey; he should not talk too much, study, sing or sleep. (If he does not follow this) the same (after-drink) vitiates the stomach and adhering to the throat and the chest produces many diseases such as excessive salivation, weak digestion and vomiting, etc.

443–445. CONSIDERATIONS OF HEAVINESS AND LIGHTNESS

गुरुलाघवचिन्तेयं स्वभावं नातिवर्तते ॥
तथा संस्कारमात्रान्नकालांश्चाप्युत्तरोत्तरम् ॥ ४४३ ॥

मन्दकर्मानिलारोग्याः सुकुमाराः सुखोचिताः ॥
जन्तवो ये तु तेषां हि चिन्तेयं परिकीर्त्यते ॥ ४४४ ॥
बलिनः खरभक्ष्या ये ये च दीप्ताग्नयो नराः ॥
कर्मनित्याश्च ये तेषां नावश्यं परिकीर्त्यते ॥ ४४५ ॥

Considerations of heaviness and lightness do not overlook the nature of the dietary and other articles as also (they do not overlook) the processing, dosage, type of food and timings progressively.

These types of considerations (of heaviness and lightness) have been described for those persons who are lazy, who have a weak digestive power, who are unhealthy, tender and who look for comforts only.

These considerations are not necessary for the healthy, for those who can eat hard food, for those having a good digestive power, and who are always active.

इत्यनुपानवर्गः ।

Thus ends the group of after-drinks.

446–448. KITCHEN REGIMEN

अथाहारविधिं वत्स ! विस्तरेणाखिलं शृणु ॥
आप्तास्थितमसंकीर्णं शुचि कार्यं महानसम् ॥ ४४६ ॥
तत्राप्तैर्गुणसंपन्नं भक्ष्यमन्नं सुसंस्कृतम् ॥
शुचौ देशे सुसंगुप्तं समुपस्थापयेद्भिषक् ॥ ४४७ ॥
विषघ्नैरगदैः स्पृष्टं प्रोक्षितं व्यजनोदकैः ॥
सिद्धैर्मन्त्रैर्हृतविषं सिद्धमन्नं निवेदयेत् ॥ ४४८ ॥

My son ! Now listen in detail to all matters regarding the diet. The kitchen should be spacious, clean and served by trustworthy persons. The properly processed and delicious eatable food prepared by trustworthy cooks should be placed there at a clean place and appropriately supervised by the (kitchen) physician.

After touching the food with the antipoisonous (things or drops), sprinkling antidote water by fan and further eliminating the poison by enchanting effective *mantras* (the physician) should offer it (to the king).

449/1. REGIMEN DURING THE MEAL TIME

वक्ष्याम्यतः परं कृत्स्नामाहारस्योपकल्पनाम् ॥

Now I would describe all other arrangements to be followed regarding the diet.

449/2–457. SERVING THE FOOD

घृतं कार्ष्णायसे देयं, पेया देया तु राजते ॥ ४४९ ॥
फलानि सर्वभक्ष्यांश्च प्रदद्याद्वै दलेषु तु ॥
परिशुष्कप्रदिग्धा न सौवर्णेषु प्रकल्पयेत् ॥ ४५० ॥
प्रद्रवाणि रसांश्चैव राजतेषूपहारयेत् ॥
कट्वराणि खडांश्चैव सर्वाञ्छैलेषु दापयेत् ॥ ४५१ ॥
दद्यात्ताम्रमये पात्रे सुशीतं सुशृतं पयः ॥
पानीयं, पानकं मद्यं मृन्मयेषु प्रदापयेत् ॥ ४५२ ॥
काचस्फटिकपात्रेषु शीतलेषु शुभेषु च ॥
दद्याद्वैदूर्यचित्रेषु रागषाडवसट्टकान् ॥ ४५३ ॥
पुरस्ताद्विमले पात्रे सुविस्तीर्णे मनोरमे ॥
सूदः सूपौदनं दद्यात् प्रदेहांश्च सुसंस्कृतान् ॥ ४५४ ॥
फलानि सर्वभक्ष्यांश्च परिशुष्काणि यानि च ॥
तानि दक्षिणपार्श्वे तु भुञ्जानस्योपकल्पयेत् ॥ ४५५ ॥
प्रद्रवाणि रसांश्चैव पानीयं पानकं पयः ॥
खडान् यूषांश्च पेयांश्च सव्ये पार्श्वे प्रदापयेत् ॥ ४५६ ॥
सर्वान् गुडविकारांश्च रागषाडवसट्टकान् ॥
पुरस्तात् स्थापयेत् प्राज्ञो द्वयोरपि च मध्यतः ॥ ४५७ ॥

Ghṛta should be served in a *kṛṣṇaloha* (black iron) pot and *peyā* (gruel) should be given in a silver (utensil). Fruits and all types of eatables should be served on leaves. *Pariśuṣka* and *pradigdha* (meat preparations) should be given in golden pots. Liquids (*maṇḍa* etc.) and juices (meat juice) should be served in silver pots. *Kaṭvara* (sour buttermilk or vinegar) and *khaḍa* (soup with butter milk) should be given in stone pots. Well boiled and then cooled water should be served in copper utensils. Water, drinks and wines should be given in earthen pots or in glass and quartz which are cool and precious. *Rāgaṣāḍava* and *saṭṭaka* should be given in variegated coloured *vaidūrya* (precious stone) utensils.

The cook should serve rice and well processed lickables in the front portion of a clean, large and pleasing dish. Fruits, all the eatables and *pariśuṣka* (dry) articles should be served on the right hand side of the person. Liquids, juices, water, drinks, milk, *khaḍas*, soups and *peyās* (semisolid gruels) should be placed on the left side. All the preparations of *guḍa*, *rāgaṣāḍava* and *saṭṭaka* should be placed by a wise person in front and in between the two (i. e., fruits and liquids).

458, 459/1. THE DINING PLACE

एवं विज्ञाय मतिमान् भोजनस्योपकल्पनाम् ॥
भोक्तारं विजने रम्ये निःसंपाते शुभे शुचौ ॥ ४५८ ॥
सुगन्धपुष्परचिते समे देशे च भोजयेत् ॥

Thus, after arranging the meal the wise person (cook or physician) should ask the person to take the meal in a quiet nice place which should be free from dust and defects of the ground, should be clean and decorated with fragrant flowers and be on a level.

459/2, 460/1. THE BENEFICIAL MEAL

विशिष्टमिष्टसंस्कारैः पथ्यैरिष्टै रसादिभिः ॥ ४५९ ॥
मनोज्ञं शुचि नात्युष्णं प्रत्यग्रमशनं हितम् ॥

The meal processed by the special methods appropriate to the salutary and desired tastes, etc., and which is pleasant, clean, not too hot and is fresh is beneficial.

460/2-464. THE ORDER OF DIETARY ARTICLES

पूर्वं मधुरमश्नीयान्मध्येऽम्ललवणौ रसौ ॥ ४६० ॥
पश्चाच्छेषान् रसान् वैद्यो भोजनेष्ववचारयेत् ॥
आदौ फलानि भुञ्जीत दाडिमादीनि बुद्धिमान् ॥ ४६१ ॥
ततः पेयांस्ततो भोज्यान् भक्ष्यांश्चित्रांस्ततः परम् ॥
घनं पूर्वं समश्नीयात् केचिदाहुर्विपर्ययम् ॥ ४६२ ॥
आदावन्ते च मध्ये च भोजनस्य तु शस्यते ॥
निरत्ययं दोषहरं फलेष्वामलकं नृणाम् ॥ ४६३ ॥
मृणालबिसशालूककन्देक्षुप्रभृतीनि च ॥
पूर्वं योज्यानि भिषजा न तु भुक्ते कदाचन ॥ ४६४ ॥

In the beginning (of the meal) sweet substances should be eaten, in the middle (articles having) sour and salt tastes and in the end the physician should serve the (articles of) remaining tastes.

(Similarly) in the beginning a wise person should eat fruits like *dāḍima* (pomegranate), etc., followed by liquid articles and then eatable (rice, etc.) articles of different types. Solid articles should be eaten in the beginning; some however recommend the reverse order.

Amongst fruits, *āmalaka* being without any harmful effect on the human beings and being eliminative of *doṣas*, may be used in the beginning, end and in the middle of meals. *Mṛṇāla* (stalk of lotus), *bisa*, *śālūka*, *kanda*, sugarcane, etc. should be used prior (to the meals) by a physician and never after the meals

465, 466/1. MODE OF EATING

सुखमुच्चैः समासीनः समदेहोऽन्नतत्परः ॥
काले सात्म्यं लघु स्निग्धमुष्णं क्षिप्रं द्रवोत्तरम् ॥ ४६५ ॥

बुभुक्षितोऽन्नमश्नीयान्मात्रावद्विदितागमः ॥

Well seated on a high and comfortable seat, the person should keep his body straight and concentrate his mind on the food. He should be hungry, have proper knowledge of dietetics, eat at appropriate hours, take wholesome accustomed, light, demulcent and warm food in proper quantities, neither too fast nor too slowly and with sufficient liquids.

466/2–468/1. THE BENEFICIAL DIETARY REGIMEN

काले प्रीणयते भुक्तं सात्म्यमन्नं न बाधते ॥ ४६६ ॥
लघु शीघ्रं व्रजेत् पाकं स्निग्धोष्णं बलवह्निदम् ॥
क्षिप्रं भुक्तं समं पाकं यात्यदोषं द्रवोत्तरम् ॥ ४६७ ॥
सुखं जीर्यति मात्रावद्धातुसाम्यं करोति च ॥

Meals taken at the proper time satiates (a person), habituated food does not do harm, light (food) is quickly digested, demulcent is strengthening and hot one increases the digestive power. Food taken neither too quickly nor too slowly is digested properly; (food) with sufficient liquids is (digested) without any difficulty; and (food taken) in proper amounts is digested easily and maintains equilibrium of the *dhātus* (and *doṣas*).

468/2–471/1. SEASONAL VARIATIONS IN THE DINING TIME

अतीवायतयामास्तु क्षपा येष्वृतुषु स्मृताः ॥ ४६८ ॥
तेषु तत्प्रत्यनीकाढ्यं भुञ्जीत प्रातरेव तु ॥
येषु चापि भवेयुश्च दिवसा भृशमायताः ॥ ४६९ ॥
तेषु तत्कालविहितमपराह्णे प्रशस्यते ॥
रजन्यो दिवसाश्चैव येषु चापि समाः स्मृताः ॥ ४७० ॥
कृत्वा सममहोरात्रं तेषु भुञ्जीत भोजनम् ॥

In those seasons when nights are longer (i.e., in *hemanta* and *śiśira*) a person, should take his meals next morning containing articles which neutralise the prevalent *doṣas*. In those seasons (summer and *prāvṛṭa*) when the days are longer, meals appropriate to the season should be taken in the afternoon (i.e. mostly liquid, demulcent and sweet articles); and in those seasons when nights and days are known to be equal (i. e. in *śarada* and spring), meals should be taken after dividing equally the day and the night (i. e. in the noon).

471/2–476/1. DISADVANTAGES OF NOT OBSERVING THE PROPER DINING TIME

नाप्राप्तातीतकालं वा हीनाधिकमथापि वा ॥ ४७१ ॥
अप्राप्तकालं भुञ्जानः शरीरे ह्यलघौ नरः ॥
तांस्तान् व्याधीनवाप्नोति मरणं वा नियच्छति ॥ ४७२ ॥
अतीतकालं भुञ्जानो वायुनोपहतेऽनले ॥
कृच्छ्राद्विपच्यते भुक्तं द्वितीयं च न काङ्क्षति ॥ ४७३ ॥
हीनमात्रमसंतोषं करोति च बलक्षयम् ॥
आलस्यगौरवाटोपसादांश्च कुरुतेऽधिकम् ॥ ४७४ ॥
तस्मात् सुसंस्कृतं युक्तया दोषैरेतैर्विवर्जितम् ॥
यथोक्तगुणसंपन्नमुपसेवेत भोजनम् ॥ ४७५ ॥
विभज्य दोषकालादीन् कालयोरुभयोरपि ॥

One should not take meals before or after the proper time or less or more in quantity. The person who takes his meal before the time, his body being not light gets many diseases or he dies. As the digestive power (*agni*) of the person who takes his meal after the proper time becomes destroyed by *vāta*, his meal is digested with difficulty and he does not feel hungry at the next meal time. (Meal) in less quantity causes non-satisfaction and loss of strength whereas more than the desired amount causes laziness, heaviness, gurgling sound and lethargy.

Hence, well processed meal in proper amounts, devoid of all the above defects (discrepancies) and possessing the appropriate properties should be used, at both (morning and evening) times after taking into consideration the *doṣas*, the time, the season and the constitution, etc.

476/2–478/1. UNEDIBLE FOODS

अचोक्षं दुष्टमुत्सृष्टं पाषाणतृणलोष्टवत् ॥ ४७६ ॥
द्विष्टं व्युषितमस्वादु पूति चान्नं विवर्जयेत् ॥
चिरसिद्ध स्थिरं शीतमन्नमुष्णीकृतं पुनः ॥ ४७७ ॥
अशान्तमुपदग्धं च तथा स्वादु न लक्ष्यते ॥

The food should be discarded which is impure, contaminated (by poison), left over by others, contains stones, grass or pieces of clay, etc., or looks unpleasant, is too stale, unpalatable or which is putrid.

The meal (should also be discarded) which has been cooked a long time ago, which has hardened, cold meal which has been warmed again, which has not been properly prepared and which is overcooked and also which does not appear delicious.

478/2–482/1. CONSIDERATIONS WITH THE TASTEFUL FOODS

यद्यत् स्वादुतरं तत्तद्विदध्यादुत्तरोत्तरम् ॥ ४७८ ॥
प्रक्षालयेद्भिरास्यं भुञ्जानस्य मुहुर्मुहुः ॥
विशुद्धे रसने तस्य रोचतेऽन्नमपूर्ववत् ॥ ४७९ ॥
स्वादुना तस्य रसनं प्रथमेनातितर्पितम् ॥
न तथा स्वादयेदन्यत्तस्मात् प्रक्षाल्यमन्तरा ॥ ४८० ॥
सौमनस्यं बलं पुष्टिमुत्साहं हर्षणं सुखम् ॥
स्वादु संजनयत्यन्नमस्वादु च विपर्ययम् ॥ ४८१ ॥
भुक्त्वापि यत् प्रार्थयते भूयस्तत् स्वादु भोजनम् ॥

The tasty articles should be served successively in the order of their (increasing) superiority.

The person who is taking his meal should wash his mouth frequently by water. By so cleansing his tongue, he relishes the subsequent food exquisitely.

The taste organs which are oversaturated by the previously taken sweet articles, do not allow the other (tastes) to be enjoyed and hence (the mouth) should be washed frequently (during the meal).

Tasteful food gives rise to exhiliration, strength, nourishment, energy, satisfaction and pleasure; the distasteful food has just the reverse (effect).

The food which inspite of having been taken, is asked for repeatedly is known to be delicious.

482/2–490. POST-MEAL REGIMEN

अशितश्चोदकं युक्त्या भुञ्जानश्चान्तरा पिबेत् ।। ४८२ ।।
दन्तान्तरगतं चान्नं शोधनेनाहरेच्छनै. ।।
कुर्यादनिर्हृतं तद्धि मुखस्यानिष्टगन्धताम् ।। ४८३ ।।
जीर्णेऽन्ने वर्धते वायुर्विदग्धे पित्तमेव तु ।।
भुक्तमात्रे कफश्चापि, तस्माद्भुक्तेरितं कफम् ।। ४८४ ।।
धूमेनापोह्य हृद्यैर्वा कषायकटुतिक्तकैः ।।
पूगकङ्कोलकर्पूरलवङ्गसुमनःफलैः ।। ४८५ ।।
फलैः कटुकषायैर्वा मुखवैशद्यकारकैः ।।
ताम्बूलपत्रसहितैः सुगन्धैर्वा विचक्षणः ।। ४८६ ।।
भुक्त्वा राजवदासीत यावदन्नक्लमो गतः ।।
ततः पादशतं गत्वा वामपार्श्वेन संविशेत् ।। ४८७ ।।
शब्दरूपरसान् गन्धान् स्पर्शांश्च मनसः प्रियान् ।।
भुक्तवानुपसेवेत तेनान्नं साधु तिष्ठति ।। ४८८ ।।
शब्दरूपरसा गन्धाः स्पर्शाश्चापि जुगुप्सिताः ।।
अशुच्यन्नं तथा भुक्तमतिहास्यं च वामयेत् ।। ४८९ ।।

शयनं चासनं वाऽपि नेच्छेद्वाऽपि द्रवोत्तरम् ॥
नाग्न्यातपौ न प्लवनं न यानं नापि वाहनम् ॥ ४९० ॥

The person should drink water appropriately during the meal and also after the meal.

Food remaining in between the teeth should be removed slowly by toothpicks, etc. If not removed it would cause bad odour in the mouth.

Vāta increases after completion of the digestion, *pitta* during the digestion and *kapha* immediately after the meals (in the beginning of the digestion) and hence the *kapha* increased by the meal should be warded off by a wise person by smoking or by agreeable astringents, acrids, bitters, *pūga*, *kaṅkola*, camphor, *lavaṅga* (clove), *sumana-phala* (nutmeg) or by the acrid and astringent fruits or by the aromatic articles along with leaves of *tāmbūla* which cleanse the mouth.

After the meals, one should sit comfortably like a king till the fatigue on account of the meal disappears. Then after walking for about a hundred paces, he should lie on his left side.

The person who has taken his meals should enjoy subsequently agreeable sounds, views, tastes, smells and touches. By this the food stays properly (in the stomach).

The association of the disagreeable sounds, views, tastes, smells and touches and similarly, of unclean food, food taken in excess or too much laughing after meals would cause vomiting.

The person (after his meals) should not sleep or sit (for a long time) or drink too much liquids and should not work near fire or under the sun and should not swim, travel or ride.

491–497/1. AVOIDABLE DIETARY REGIMEN

न चैकरससेवायां प्रसज्येत कदाचन ॥
शाकावरान्नभूयिष्ठमम्लं च न समाचरेत् ॥ ४९१ ॥

एकैकशः समस्तान् वा नाभ्यश्नीयाद्रसान् सदा ॥
प्राग्भुक्ते त्वविविक्तेऽग्नौ द्विरन्नं न समाचरेत् ॥ ४९२ ॥
पूर्वभुक्ते विदग्धेऽन्ने भुञ्जानो हन्ति पावकम् ॥
मात्रागुरुं परिहरेदाहारं द्रव्यतश्च यः ॥ ४९३ ॥
पिष्टान्नं नैव भुञ्जीत मात्रया वा बुभुक्षितः ॥
द्विगुणं च पिबेत्तोयं सुखं सम्यक् प्रजीर्यति ॥
पेयलेह्याद्य भक्ष्याणां गुरु विद्याद्यथोत्तरम् ॥ ४९४ ॥
गुरूणामर्धसौहित्यं लघूनां तृप्तिरिष्यते ॥
द्रवोत्तरो द्रवश्चापि न मात्रागुरुरिष्यते ॥ ४९५ ॥
द्रवाढ्यमपि शुष्कं तु सम्यगेवोपपद्यते ॥
विशुष्कमन्नमभ्यस्तं न पाकं साधु गच्छति ॥ ४९६ ॥
पिण्डीकृतमसंक्लिन्नं विदाहमुपगच्छति ॥

One should neither ever take (articles of) one taste only, nor eat food which have more of vegetables, inferior cereals and sour things. One should not also take articles of one taste or of all tastes in large amounts at any time.

A person should not take a second diet (in the evening) unless the digestive power (*agni*) has been revived (after the morning meal) . Because the person, taking a second diet, while the previous diet is under digestion, destroys the digestive power (*agni*).

A person should not take the food which is large in quantity as well as heavy by nature. He should not eat *piṣṭānna* (processed food prepared from rice flour); if it has to be taken due to hunger, then the same may be used in a small quantity and followed by double its amount of water and thus it gets digested easily.

Peya (liquids), *lehya* (lickables), *adya* (semi-solids), and *bhakṣya* (solid food), etc. should be known to be successively heavy in that order. Heavy articles should be eaten till half the hunger is satisfied while the light (articles) may be used to satiation.

Articles containing too much of liquids and liquids themselves should not be taken in a large quantity. However, dry articles along with liquids are digested properly. Dry food which is taken is not digested properly. It does not get properly moistened, transforms itself into lumps and becomes acidic during digestion.

497/2–499. DOṢIKA DIGESTIVE TROUBLES

स्रोतस्यन्नवहे पित्तं पक्तौ वा यस्य तिष्ठति ॥ ४९७ ॥
विदाहि भुक्तमन्यद्वा तस्याप्यन्नं विदह्यते ॥
शुष्कं विरुद्धं विष्टम्भि वह्निव्यापदमावहेत् ॥ ४९८ ॥
आमं विदग्धं विष्टब्धं कफपित्तानिलैस्त्रिभिः ॥
अजीर्णं केचिदिच्छन्ति चतुर्थं रसशेषतः ॥ ४९९ ॥

In persons in whom *pitta* remains stagnant at the seat of *agni* in the alimentary canal, the food whether ill-digested or otherwise, undergoes acid indigestion. Dry, incompatible and constipating (food) causes digestive troubles (weak digestion).

Āma, vidagdha and *viṣṭabdha* are the different types of indigestion caused by the three (*doṣas*)–*kapha*, *pitta* and *vāta* respectively. Some enumerate a fourth type due to *rasaśeṣa* (the unabsorbed chyle).

500, 501. OTHER CAUSES OF INDIGESTION

अत्यम्बुपानाद्विषमाशनाद्वा संधारणात् स्वप्नविपर्ययाच्च ॥
कालेऽपि सात्म्यं लघु चापि भुक्तमन्नं न पाकं भजते नरस्य ॥ ५०० ॥
ईर्ष्याभयक्रोधपरिक्षतेन लुब्धेन शुग्दैन्यनिपीडितेन ॥
प्रद्वेषयुक्तेन च सेव्यमानमन्नं न सम्यक् पीरणाममेति ॥ ५०१ ॥

Due to drinking water excessively, taking meal irregularly, suppression of the natural urges and irregular sleeping habits, the food taken by a person is not digested even if it has been taken at a proper time, is of a type to which he is habituated or is light (to digest). The food taken by a person under the influence of envy, fear, anger, greed or who is bereaved or is suffering from humbleness due to poverty or from enemity is also not properly digested.

502, 503. TYPES OF INDIGESTION

माधुर्यमन्नं गतमामसंज्ञं, विदग्धसंज्ञं गतमम्लभावम् ॥
किंचिद्विपक्वं, भृशतोदशूलं विष्टब्धमानद्धविरुद्धवातम् ॥ ५०२ ॥
उद्गारशुद्धावपि भक्तकाङ्क्षा न जायते हृद्गुरुता च यस्य ॥
रसावशेषेण तु सप्रसेकं चतुर्थमेतत् प्रवदन्त्यजीर्णम् ॥ ५०३ ॥

In the *āma* (type of indigestion), the meal is changed to sweet taste; in *vidagdha*, it is changed to acidity; in *viṣṭabdha* it is slightly digested and causes excessive pricking pain and colic and the *vāta* travels upwards due to obstruction in its normal course. In spite of getting clear belchings, a person who does not feel hungry, and who feels heaviness in the precordium and has excessive salivation is suffering from *rasaśeṣa* (type o indigestion) which is the fourth type of indigestion.

504. COMPLICATIONS OF INDIGESTION

मूर्च्छा प्रलापो वमथुः प्रसेकः सदनं भ्रमः ॥
उपद्रवा भवन्त्येते मरणं चाऽप्यजीर्णतः ॥ ५०४ ॥

Complications as fainting, delirium, vomiting, (excessive) salivation, depression and giddiness, and even death may also occur due to (acute) indigestion.

505–507. MANAGEMENT OF INDIGESTION

तत्रामे लङ्घनं कार्यं, विदग्धे वमनं हितम् ॥
विष्टब्धे स्वेदनं पथ्यं, रसशेषे शयीत च ॥ ५०५ ॥
वामयेदाशु तं तस्मादुष्णेन लवणाम्बुना ॥
कार्यं वाऽनशनं तावद्यावन्न प्रकृतिं भजेत् ॥ ५०६ ॥

लघुकायमतश्चैनं लङ्घनैः समुपाचरेत् ॥
यावन्न प्रकृतिस्थः स्याद्दोषतः प्राणतस्तथा ॥ ५०७ ॥

In the *āma* (indigestion) fasting is advised, in *vidagdha* emesis is beneficial, in *viṣṭabdha* sweating is useful, and in *rasaśeṣa* sleep is advised. (In the *vidagdha* indigestion, if vomiting is indicated) he should be made to vomit immediately by hot salt water. (In the *āma* indigestion, where fasting is indicated) full fasting should be observed till normalcy is restored. When the patient of indigestion feels lightness in his body, he should be kept on a light diet, etc. till he becomes normal as regards his *doṣa*s and strength (are concerned).

508, 509. HARMFUL (SAMAŚANA, VIṢAMĀŚANA AND ADHYAŚANA) DIETS

हिताहितोपसंयुक्तमन्नं समशनं स्मृतम् ॥
बहु स्तोकमकाले वा तज्ज्ञेयं विषमाशनम् ॥ ५०८ ॥
अजीर्णे भुज्यते यत्तु तदध्यशनमुच्यते ॥
त्रयमेतन्निहन्त्याशु बहून्व्याधीन्करोति वा ॥ ५०९ ॥

Samaśana (indiscriminate diet) is that in which the beneficial and the non-beneficial diets are combined together in the food. *Viṣamāśana* is that in which food is taken sometimes in a large quantity, sometimes in a small quantity and also at irregular times. If food is ingested before the previous one has been digested, it (the act) is called *adhyaśana*. All the above three kill a person quickly or produce various diseases.

510. VIDAGDHA FOOD IS DIGESTED QUICKLY

अन्नं विदग्धं हि नरस्य शीघ्रं शीताम्बुना वै परिपाकमेति ॥
तद्ध्यस्य शैत्येन निहन्ति पित्तमाक्लेदिभावाच्च नयत्यधस्तात् ॥ ५१० ॥

In the human beings *vidagdha* food[1] is completely digested quickly by (drinking) cold water; that (cold water) due to its coolness eliminates *pitta* and by its hydrating property carries it downwards,

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[1] Implies indigestion with acid or sour eructations.

511. BURNING SENSATION AFTER MEALS

विदह्यते यस्य तु भुक्तमात्रे दह्येत हृत्कोष्ठगलं च यस्य ॥
द्राक्षाभयां माक्षिकसंप्रयुक्तां लीढ्वाऽभयां वा स सुखं लभेत ॥ ५११ ॥

Immediately after taking the meal one who gets a burning sensation in the precordium, the abdomen and the throat is relieved of it by licking *drākṣā* (grapes) and *abhayā* mixed with honey or *abhayā* alone (with honey).

512, 513 PREVENTION OF INDIGESTION AND HUNGER

भवेदजीर्णं प्रति यस्य शङ्का स्निग्धस्य जन्तोर्बलिनोऽन्नकाले ॥
प्रातः सशुण्ठीमभयामशङ्को भुञ्जीत संप्राश्य हितं हितार्थी ॥ ५१२ ॥
स्वल्पं यदा दोषविबद्धमामं लीनं न तेजः पथमावृणोति ॥
भवत्यजीर्णेऽपि तदा बुभुक्षा या मन्दबुद्धिं विषवन्निहन्ति ॥ ५१३ ॥

If a strong person suspects indigestion after taking (too much) oily substances and if he desires his well being, he should (first) take *śuṇṭhī* and *abhayā* in the morning and then take his meal without any hesitation.

When a small amount of *āma* associated with *doṣas* does not cover the passage of *tejas* (*agni*), hunger is felt even when there is indigestion; and like a poison, it kills the indiscreet.

514-519/1. THE PROPERTIES OF MATTER

अत ऊर्ध्वं प्रवक्ष्यामि गुणानां कर्मविस्तरम् ॥
कर्मभिस्त्वनुमीयन्ते नानाद्रव्याश्रया गुणाः ॥ ५१४ ॥
ह्लादनः स्तम्भनः शीतो मूर्च्छातृट्स्वेददाहजित् ॥
उष्णस्तद्विपरीतः स्यात्पाचनश्च विशेषतः ॥ ५१५ ॥
स्नेहमार्दवकृत् स्निग्धो बलवर्णकरस्तथा ॥
रूक्षस्तद्विपरीतः स्याद्विशेषात् स्तम्भनः खरः ॥ ५१६ ॥
पिच्छिलो जीवनो बल्यः सन्धानः श्लेष्मलो गुरुः ॥
विशदो विपरीतोऽस्मात् क्लेदाचूषणरोपणः ॥ ५१७ ॥

दाहपाककरस्तीक्ष्णः स्रावणो मृदुरन्यथा ॥
सादोपलेपबलकृद्गुरुस्तर्पणबृंहणः ॥ ५१८ ॥
लघुस्तद्विपरीतः स्याल्लेखनो रोपणस्तथा ॥

Now I would describe the actions and properties (of drugs and diets, etc.) in detail. The properties which are possessed by different drugs (matter) are inferred (known) by their actions.

Śīta (coolness) gives pleasure, checks the movements (of blood, etc.) and removes fainting, thirst. sweating and burning sensation.

Uṣṇa (hotness) is opposite to the previous one and is specially digestive.

Snigdha (demulcent property) causes oiliness and softness and also imparts strength and improves the complexion.

Rūkṣa (dry property) is opposite to the previous (*snigdha*) and specially checks the (intestinal) movements and is harsh.

Picchila (slimy property) is life giving, strengthening, causes union (of wounds, fractures, etc.), increases *kapha* and is heavy.

Viṣada (clean, not slimy) is opposite to it (*picchila*) and removes moistness and helps healing of ulcers.

Tīkṣṇa (sharpness) gives rise to a burning sensation, encourages suppuration and increases secretions; and *mṛdu* (softness is opposite to it.

Guru (heaviness) causes languor, increases the excreta and strength, is satiating and is nourishing.

Laghu (lightness) is opposite to it (heaviness) and is also antiobesic and a healer of wounds.

519/2–525/1. PROPERTIES OF MATTER (LIQUID, ETC.)

दशाद्याः कर्मतः प्रोक्तास्तेषां कर्मविशेषणैः ॥ ५१९ ॥
दशैवान्यान् प्रवक्ष्यामि द्रवादींस्तान्निबोध मे ॥
द्रवः प्रक्लेदनः, सान्द्रः स्थूलः स्याद्बन्धकारकः ॥ ५२० ॥

श्लक्ष्णः पिच्छिलवज्ज्ञेयः कर्कशो विशदो यथा ॥
सुखानुबन्धी सूक्ष्मश्च सुगन्धो रोचनो मृदुः ॥ ५२१ ॥
दुर्गन्धो विपरीतोऽस्माद्धृल्लासारुचिकारकः ॥
सरोऽनुलोमनः प्रोक्तो, मन्दो यात्राकरः स्मृतः ॥ ५२२ ॥
व्यवायी चाखिलं देहं व्याप्य पाकाय कल्पते ॥
विकासी विकसन्नेवं धातुबन्धान् विमोक्षयेत् ॥ ५२३ ॥
आशुकारी तथाऽऽशुत्वाद्धावत्यम्भसि तैलवत् ॥
सूक्ष्मस्तु सौक्ष्म्यात् सूक्ष्मेषु स्रोतःस्वनुसरः स्मृतः ॥ ५२४ ॥
गुणा विंशतिरित्येवं यथावत्परिकीर्तिताः ॥

Thus have been described the first ten properties along with their effects; now I would describe the other ten properties as *drava* (liquid), etc. with their special actions. Please listen to the same from me.

Drava (liquid) is hydrating; *sāndra* (compactness/density) makes a person flabby and nourishes (the body); *ślakṣṇa* (smoothness) should be known to be like *picchila* (sliminess); *karkaśa* (roughness) is like *viṣada* (unslimy); *sugandha* (good smell) causes happiness, is fine, improves the taste and is soft; *durgandha* (bad smell) is opposite to it and causes nausea and distaste; *sara* (mobility) property is *anulomana* (evacuates *vāta* and faeces by increasing the normal motility); *manda* (slowness) property, due to stagnation, causes its spread in the body; *vyavāyī* property first spreads all over the body and then is digested (like wine, poison, etc.); similarly *vikāsī* while spreading all over the body produces looseness of the ligaments; *āśukārī* (swift acting) due to its quickness spreads all over the body like an oil which spreads immediately on water. *Sūkṣma* (minuteness) property due to its minuteness enters into the minutest of channels.

Thus the twenty properties have been properly described.

525/2–529. TRANSFORMATION OF FOOD IN THE BODY

संप्रवक्ष्याम्यतश्चोर्ध्वमाहारगतिनिश्चयम् ।। ५२५ ।।
पञ्चभूतात्मके देहे ह्याहारः पाञ्चभौतिकः ।।
विपक्वः पञ्चधा सम्यग्गुणान् स्वानभिवर्धयेत् ।। ५२६ ।।
अविदग्धः कफं पित्तं विदग्धः पवनं पुनः ।।
सम्यग्विपक्वो निःसार आहारः परिबृंहयेत् ।। ५२७ ।।
विण्मूत्रमाहारमलः सारः प्रागीरितो रसः ।।
स तु व्यानेन विक्षिप्तः सर्वान् धातून् प्रतर्पयेत् ।। ५२८ ।।
कफः पित्तं मलः खेषु स्वेदः स्यान्नखरोम च ।।
नेत्रविट् त्वक्षु च स्नेहो धातूनां क्रमशो मलाः ।। ५२९ ।।

Now I would describe the determination of transformation: which occur in the articles of food.

In the body, which is constituted of the five *bhūtas* (elements), the foods which also consist of the five *mahā-bhūtas* when properly digested and metabolised (by the respective five *mahābhūtāgnis*) increase their respective properties.

When the food becomes *avidagdha* (develops a sweet taste due to an inadequate digestion), it increases *kapha* excessively; when it gets changed into the *vidagdha* (acid state) it increases *pitta* excessively and when properly digested without any residue it increases *vāta*.

Faeces and urine are the *malas* (residues) of food; and *rasa* (chyle) is the cream of food which has been previously described. The same *(rasa)* increases all the *dhātu*s (tissues) being carried over by *vyāna* (*vāta*).

Kapha, *pitta*, excretas of bodily holes (ear, mouth, nose, etc.), sweat, nails and hairs, excretas of eyes and the sebum of the skin are the *malas* (excretas/residues) of *dhātus-rasa*, *rakta*, *māṁsa*, *medas*, *asthi* and *majjā* respectively.

530, 531. EATING DURING THE DAY OR THE NIGHT

दिवा विबुद्धे हृदये जाग्रतः पुण्डरीकवत् ।।
अन्नमाक्लिन्नधातुत्वांदजीर्णेऽपि हितं निशि ।। ५३० ।।

हृदि सम्मीलिते रात्रौ प्रसुप्तस्य विशेषतः ॥
क्लिन्नविस्रस्तधातुत्वादजीर्णे न हितं दिवा ॥ ५३१ ॥

The heart being hyperactive at the daytime like a *puṇḍarīka* (lotus) and the *dhātus* not being hydrated due to wakening, food may be beneficial at night even if (a doubt of) indigestion is present.[1]

During the night when the heart is less active specially due to sleep and the tissues are well hydrated and flaccid, food taken during the next morning is not beneficial (specially if doubts of indigestion persist).[2]

532. EPILOGUE

इमं विधिं योऽनुमतं महामुनेर्नृपर्षिमुख्यस्य पठेद्धि यत्नतः ॥
स भूमिपालाय विधातुमौषधं महात्मनां चार्हति सूरिसत्तमः ॥ ५३२ ॥

A vastly erudite scholar who carefully studies this method (of dietetics) approved by the great sage, Lord Dhanvantari the chief amongst the Rājarṣis (royal hermits) earns the capabilty to prescribe medicine to a king and also to the great persons.

इति भगवता श्रीधन्वन्तरिणोपदिष्टायां तच्छिष्येण महर्षिणा
सुश्रुतेन विरचितायां सुश्रुतसंहितायां सूत्रस्थाने
षट्चत्वारिंशत्तमोऽध्यायः ।

Thus ends the forty-sixth chapter entitled 'Dietetics' of *Sūtra-sthāna* of *Suśruta Saṁhitā* as written by the great sage *Suśruta* and discoursed by the Lord *Dhanvantari*.

1, 2. These two verses describe why a second meal may be taken at night even if there is a slight indigestion while it is harmful to take a meal during the next morning, if indigestion is caused by a heavy meal of the previous night.

S. S. I. 46.

SUGGESTED RESEARCH PROBLEMS

I. HISTORICAL AND COMPARATIVE

(i) Study of dietetics, the mode of classification of dietary articles into eleven broad groups and their further subgroups, the properties, indications, effects of each of these according to Suśruta and that according to other systems of medicine.

(ii) Indigestion–Suśruta's concept of its causation, classification and treatment to be historically evaluated and a comparative study done.

II. CLINICAL

(i) Indigestion : its causes, *doṣika* types, prevention and management, etc. (497/2-513) would be an interesting field of study.

(ii) After-drinks (419–445) : The concept of after-drinks, their types, indications and utility, etc. are also worth looking into.

III. EXPERIMENTAL

(i) The properties of different articles of diet, specially meats, mentioned in this chapter could be tested experimentally. It is possible that something of modern utility may turn out.

IV. PHARMACOLOGICAL AND BIOCHEMICAL

(i) Study of the constituents of various dietary articles specially the vegetables, flowers and tubers could reveal many useful things.

(ii) The different salts, metals and precious stones are also worth looking into.

●

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